

v. 14, no. 7

International Journal of Religious Education



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March, 1938

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203 North Wabash Avenue
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Official Publication of
THE INTERNATIONAL COUNCIL
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Which represents forty-one Prot-
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THE INTERNATIONAL COUNCIL OF
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PUBLISHED MONTHLY, EXCEPT AUGUST,
BY THE INTERNATIONAL COUNCIL OF RE-
LIGIOUS EDUCATION. Publication Office,
450 Ahnain Street, Menasha, Wisconsin.
Editorial Office, 203 North Wabash
Avenue, Chicago, Illinois. Entered as
second class matter at the post office at
Menasha, Wis. Acceptance for mailing
at special rate of postage provided for
in the Act of February 28, 1925, em-
bodied in paragraph 4, section 538,
P. L. & R., authorized March 2, 1936.
Subscription rates: One year, \$1.25.
Three subscriptions in one order, \$1.00
each. Clubs of five or more copies to one
address, 90 cents each. Single copy, 15
cents. Same rates to foreign countries.

International Journal of Religious Education



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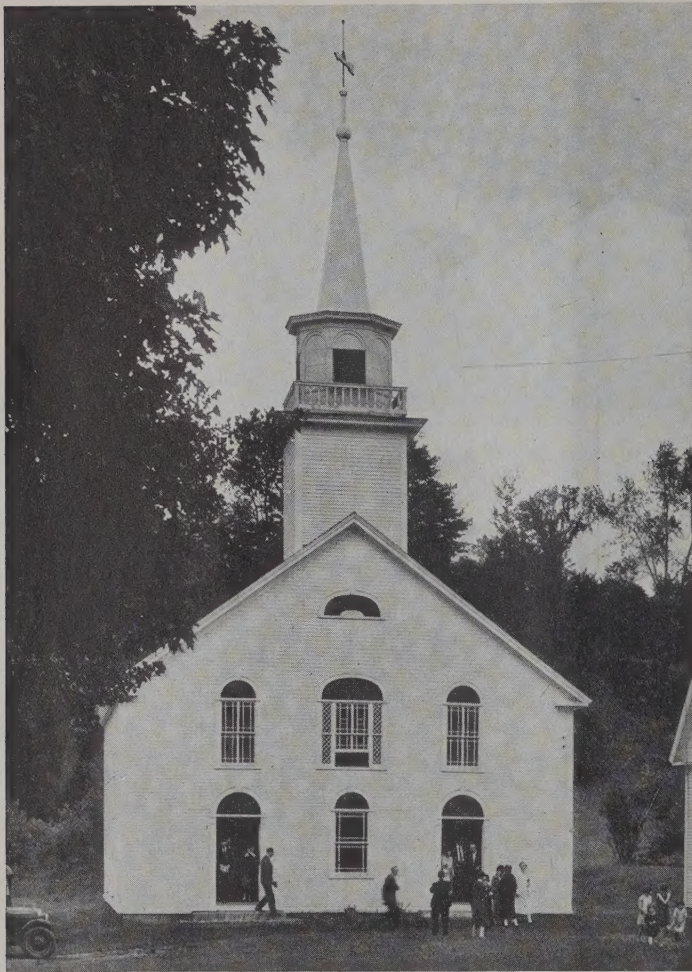
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Church at Lyme Center, N.H.

By Ewing Galloway, N.Y.

Village Church

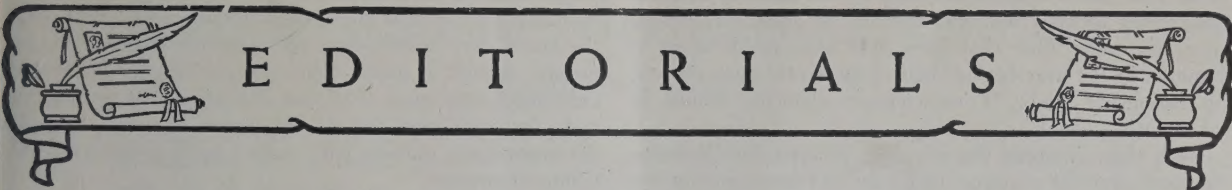
By Pauline Stout

*Staunch and straight and clean it rises
Out of the village sod,
Its doors flung wide to the hearts of men
And its spire reaching up to God.*

*Straight and severe are the narrow pews,
Strong are the oaken beams;
Yet the sunlight softly filters in—
A shaft through the dust of dreams.*

*Love, and death, and ecstasy, and
Prayer in the shadow of pain
Mingle to sweeten the holy air
Like rose-scent after rain.*

*Life will ebb, and pause, and flow,
And the villagers sigh or nod;
But still the doors fling wide to men
And the spire reaches up to God.*



EDITORIALS

The Journal This Month

THE CHURCH holds the center of interest in the *Journal* this month.

"Oxford" and "Edinburgh," those symbols of two world Christian conferences last summer, have turned the minds of church people to the church itself. Throughout the Christian world the conferences have been reported, discussed, and used. The *Journal* has already given them attention. Dr. Palmer, going forward from the conferences as they were, brings their findings into the committee rooms where religious education plans are made and answers his own question, "What do these conferences mean for Christian education?" He gives specific suggestions for the movement as a whole and for several types of work. Dr. Johnson interprets the conferences themselves from the standpoint of the mind of the church this side of the Atlantic. He is sympathetic, of course, but analytical, and critical at points where it seems to him that criticism is in order. The church actually at work carrying out its program is dealt with in a number of articles. The relation of children to the church is discussed.

A variety of other topics is covered in other articles this month. A new writer of worship programs for juniors is introduced to workers in that department in this issue.

The cover picture gives an air view of the downtown section of Columbus, Ohio, where the International Convention on Christian Education is to be held June 28-July 3 of this year. It is interesting to note that Columbus is approximately in the center of the population of the United States and is within the distance of an over-night trip from practically all of the national denominational headquarters.

Qualifications for a Pastor

RECENTLY in a church in Iowa one of the *Journal* editors found on the blackboard, used the previous Sunday by a class of young business women, a list of qualifications. It carried the heading "What I desire of my pastor." These were the items, just as these young women had listed them: unquestionable faith, spirituality, character above reproach, sincerity, love for people, understanding, unselfishness, dignity, leadership, enthusiasm, a keen mind, pleasant personality, courage, sense of humor, friendliness, ability to express himself, sympathy, education and culture, concern, ability to preach sermons about everyday life, neat appearance always. It is to be hoped that with such demands as those they went from the class to attend the church service and continue to give their present minister a loyal support.

Are these qualifications sufficient? Are there some that are unimportant? Are some marks of an educationally-minded minister missing? Do most local church committees to secure pastors have an adequate list of qualifications,

these or others? And a question for the pastor reader, and other leaders, would be, "How well do I measure up to these standards?"

It is significant that those are the qualities listed by young business women as a part of the educational program of their own church. The list symbolizes the close relationship necessary between the pastor and his own church school. He can easily become the moving influence in it. Through it he will find one of his choicest opportunities for effective service. The sort of person that he is will have much to do with the outcomes of that service.

Evangelism and Christian Education

THE RELATION between evangelism and Christian education is a much-discussed problem today. The reasons for this interest are not hard to find.

Both these activities have been prominent features of the church's work. Departments for the two are parts of the machinery of many denominations. Each has had its literature, its programs, its aggressive leaders, its friends, its critics, and its right to claim the justification of results. In addition, in the minds of many there has been a sharp cleavage between the two. Some have defined each in such a way as to make it exactly what the other is not. Some active leaders in each have been strong critics of the other. Such facts as these have made the problem of the relationship between the two an important issue in Christian education and elsewhere.

The Sunday school movement, in North America at least, was in its early days very close to the evangelistic movement. Many of its early leaders were evangelists. Sunday school conventions were often revival meetings under another name. The Sunday school itself was to a large degree an agency to recruit for Christian decisions, with its teaching being used as an instrument to serve that end.

There then followed a period of separation. Evangelism as a spirit and a method, became, in the minds of many, too largely identified with certain extreme methods used in revival campaigns; the genuine values of the truly evangelistic spirit were thus too often obscured by an over-emphasis upon extremes. Christian education at the same time moved towards a larger emphasis upon the laws of growth in the Christian life and upon the methods for guiding that growth; the genuine values in those laws of growth too frequently have been obscured, in the minds of many, by too much stress upon methods and too little upon personal commitment to the Christian life. It is this period of separation between the two through which the church has recently passed.

It seems clear that we are now passing into another period of closer unity between the two. This does not

mean that either is to be absorbed by the other or that the boundaries of the two will become, at least for a long time, the same. But that they will have much more in common in the near future than in the recent past, there is no reasonable doubt. These common elements should be taken into account.

Both these interests share a deep concern for Christian character, for the resources of Christian living, and for the personal commitment of the individual to the Christian life. Many of these values of the educational method and of a knowledge of the laws of growth are being used in evangelistic work, and the evangelistic emphasis is coming again to be an important factor in Christian education. Much is thus being shared between the two.

On account of this sharing, some have said that the two are, or should be regarded as being, the same. To do so, would require us to make a new definition of each; that definition would need to depart so widely from what we now know each to be that it would not fit what either now is, or is likely to be for a long time to come.

It would be well to recognize the common elements in evangelism and Christian education and to define each clearly and in relation to the other. Evangelism includes those activities and program elements that are intended to bring about decisions for Christ and the Christian life; these activities may be parts of a total program of Christian education, or they may not. Christian education contains a much wider variety of interests and programs. It deals with backgrounds, including ideas, knowledge, attitudes, social experience, life purpose, and personal commitment through decision; if it leaves out this last element, it falls

short of being an inclusive program of religious nurture; in making provision for such commitments it will stress the one or two outstanding decisions that change life completely, as well as others that raise it to higher levels with expanding experience. Christian education thus becomes the more inclusive term and, as one writer has said, "includes the evangelistic purpose with respect to all persons whether young or mature."

Thus evangelism as such and the deep desire to share the Christian life with others find their place in Christian education, to the enrichment of both.

* * *

The above is the sixth in a series of editorials on nine major questions under the heading "New Directions for Christian Education." Next month the relation of Christian education to social change will be discussed.

The Journal in the Months Ahead

THE APRIL issue of the *Journal* will give a special place to temperance education. The conference on temperance education recently held will be reported. A leading article will describe what all men need these days—a program of temperance action for the local church and community.

The May number will deal with the place of laymen in Christian education. A group of special articles will open up new and interesting phases of this problem.

June will bring us again to the opportunity before us in cooperation with other character-building agencies in the community.

In July some of the major issues facing the Christian movement in our world will be discussed. These will come appropriately at the time of the Columbus Convention which will grapple with the theme, "The Christian Challenge to the Modern World." This is the issue that will be distributed at the Convention and is being especially planned with that in mind.

None of our readers will want to miss any of these special numbers.

In addition to these, the folders holding the manuscripts for the next few months make an interesting survey. Here is an article on "Making Easter a Religious Festival"; another on "A Community Every Member Canvass"; one on children's choirs; another on "The Public School's Contribution to Character"; and still another reports an experience in developing music groups through a county council.

And beyond July? That is next year, for which special plans are being made and of which our readers will hear anon.

Easter Plays

UNFORTUNATELY it was found impossible to print an Easter play in this issue of the *Journal*. One by Dorothy Clarke Wilson will appear in the April issue. Groups who wish to begin rehearsals before that time might select a play from the excellent list given in *A Dramatic Calendar for Churches* compiled by Harold A. Ehrensperger. This appeared serially in this magazine in 1936-37 and is now available in bulletin form for 25 cents from the offices of the International Council of Religious Education.

Set Thou a Mountain in My Mind

A Prayer in the Alps

GOD of Universal Matter, thou has lifted the mountains out of the level of thy far-spread plains.

Thy hand has held them aloft through the silent nights, wreathed them in the mystery of clouds, touched them with the glory of sunrise.

God of Universal Life, set thou a mountain in my mind.

Lift up within my heart, I pray thee, some mighty and selfless ambition.

Raise above the common level some cause to dominate me as this mountain does its world.

Grant me a vast purpose for which to live.

Hold it aloft within me through the dark and silent days of life.

Wreath it in the mystery of undiscovered truth.

Touch it into glory with the sunrise of thy will.

Let it redeem the littleness of life by the touch of its greatness.

Set thou a mountain in my mind.

P. R. H.

Leadership in Meditation Groups

By HORNELL HART*

WE SEEK newness of life, for ourselves and for mankind. As an outgrowth of that new life, we seek a new social order, founded on love, truth, and spiritual communion. In order that we may go forward in this quest, and may serve to the fullest of which we are capable, we endeavor to establish working relations with spiritual reality by means of meditation.

Thus far, our discussion of meditation has had to do almost entirely with the individual practice of relaxation, concentration, spiritual outreach, and applied illumination. But in the history of great religious movements there is abundant evidence that the spiritual life flourishes in closely knit groups, and that the love and illumination which spring from the spirit tend to create small clusters of people who find strength in each other's comradeship along the path of spiritual endeavor and growth.

A modern conception of the function of such groups has been set forth strikingly by Aldous Huxley in his recent book, *Ends and Means*:

We cannot expect the work of reform, however, to be initiated by the rulers of a nation. Reform must begin at the periphery and work in toward the center. It must begin in the souls of individuals who are willing to remake themselves and willing then, in turn, to form small groups to put into practice on a small scale the ideals which they advocate for society as a whole. These individuals will be fundamentally religious in their world view. They will discipline themselves ethically, recognizing for one thing that chastity is the necessary pre-condition to any kind of moral life superior to that of the animals. They will be non-attached, not merely to bodily lusts and sensations, but to the craving for fame or possessions. The two fundamental virtues for which they will strive will be love and awareness, charity and intelligence. And they will give themselves to meditation in the hope that they may achieve mystic insight.¹

Many of the readers of this series of articles have now for some time been systematically at work at this inner ethical discipline and this cultivation of the powers of meditation. The returns from the Meditation Fellowship indicate that many of its members have experienced thereby a richness and depth of inspiration which they have been eager to share, and which some of them have been sharing in meditation groups. It is well, therefore, to consider at this point some of the factors which may help to increase the success of such collective outreachings for spiritual illumination and power.

Two contrasted types of meditation groups may be observed. One is exemplified by the traditional Quaker meeting for silent worship. The Society of Friends, called Quakers, began as a protest against the idea that men needed paid intermediaries between their souls and God. "There is that of God in every man," the Quakers insisted. Gathered in the plainest of rooms, utterly without ritual, these

Professor Hart, who is himself in the fellowship of the Society of Friends, gives an interesting comparison of the type of meditation used by that group and the methods used by highly ritualistic churches. His rules for spiritual leadership will be found pertinent by those who wish to share with others their search for spiritual illumination. This is the seventh in a series of devotional articles on "Christian Leadership in a Time of Crisis."

Friends sought in silence for the power of the Spirit, and for the utterance which might come from divine sources to even the humblest member of the group. The Friends who "sat at the head of the meeting" were regarded as elder brothers, not as spiritual leaders. "Be not ye called Rabbi: for one is your teacher, and all ye are brethren," (Matt. 23:8) might be taken as a basic rule of Friends.

In marked contrast to this extreme equalitarianism have been the spiritual orders among Catholics and various societies who have used meditation. In such organizations every group is under the direction of a trained and initiated leader, to whom the members are required to give implicit spiritual obedience. This leader, in turn, is under the guidance and the discipline of higher initiates, who belong to a hierarchy described as going up beyond human ken into direct contact with the Supreme. The training given to the inner circles in such orders is secret. It is regarded as highly dangerous for the novice to set forth on the spiritual quest without the close supervision of more advanced guides. "If the blind guide the blind, both shall fall into a pit," (Matt. 15:14) might be taken as the warning sounded by such bodies against haphazard spiritual leadership.

In actual practice, the cleavage between these two viewpoints is far from absolute. Quakers recognize the outstanding leadership of people like George Fox and Rufus Jones, and through their ministers and elders, their monthly meetings, and the rest of their organization they provide the guidance which inexperienced seekers are known to need. The occult organizations, on the other hand, recognize that each seeker on the spiritual path must make his discoveries and his achievements for himself, and that none other than the One Initiator can decide whether the candidate shall be admitted to higher levels of knowledge and power.

Recognizing the elements of truth in both extremes, the following principles may help to safeguard the process of spiritual leadership:

1. It is dangerous for the beginner in meditation to offer advice in spiritual matters to other beginners.

2. Members of meditation groups should avoid all boasting about their spiritual experiences and achievements and should refrain scrupulously from seeming to claim powers which they do not possess.

3. While much help can be obtained from spiritual books and from contact with those who have gone far in meditation, the true leadership is to be found in contact with the superhuman, through the inner holy of holies.

4. In the humble and loving fellowship of spiritual seekers, and in the teachable sharing of insights without assertiveness, contact with the divine can be cultivated and sparks of spiritual fire can be fanned into flame.

5. In group meditations, the following conditions are favorable to high spiritual experience: a. A single-minded and devoted group, each member of which believes in the

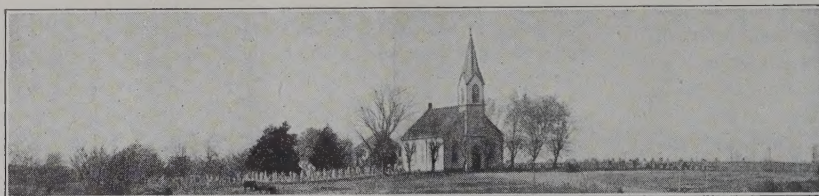
(Continued on page 23)

* Professor of Social Ethics, Hartford Theological Seminary, Hartford, Connecticut.

¹ From Henry Hazlitt's review in *The New York Times Book Review* for Dec. 12, 1937, p. 1.

Adult Education in the Small Church

By CHARLES W. TYRRELL*



THE TERM "small church" could be interpreted in various ways. It could mean a specific church which was believed to be typical, or a hypothetical church having the features which are characteristic of the small churches in a given area. The writer combined these two approaches. He is pastor of a church which, for general purposes, seems to be a typical small church. He lives in rural Wisconsin where small churches are the rule. In this state, in Lafayette County and the southeastern part of Grant County, he made personal interviews to discover the conditions existing in other parishes. The information gained by such interviews was checked against the conditions existing in the writer's church, so that what he calls the small church is typical of this rural section.

THE SITUATION

Through the survey, statistics were obtained from twenty-nine churches. With the exception of the Lutheran churches, the survey included most of the Protestant churches of this area: sixteen Methodist Episcopal churches, nine Primitive Methodist churches, three Congregational churches, and one Baptist church. The nature of the survey made it impossible to obtain statistics that were absolutely correct, but they are sufficiently accurate to give a general picture of the situation.

The scope and effectiveness of the adult activities in the churches are not completely revealed through statistics, but such information hints at the truth. In the light of the entire survey about sixty-six per cent of the constituency are members of local churches. According to the observations of the pastors interviewed, the largest number of people who participate in church activities attend the worship service of the church. This means that the churches are regularly reaching about thirty-one per cent of their constituency. In this area the church reaches more than twice as many women as men. This statement varies with communities. There were churches surveyed in which the men were as active as the women in church work. But the number of such churches is so small that it did not change the relative proportion.

GRAPH SHOWING EFFECTIVENESS OF CHURCHES

Adult Constituency ..	3,923	=====
Adult Membership ..	2,611	=====
Worship Service	1,221	=====
Ladies Aid	675	=====
Sunday School	541	=====
Missionary Society ..	93	=====
Men's Club	70	=====

* Pastor, Primitive Methodist Church, Benton, Wisconsin.

A Master's thesis written at the University of Dubuque, with the title, "A Program of Adult Christian Education in the Typical Small Church," provides the background for this paper.

GRAPH SHOWING RELATION OF WOMEN TO MEN

Women	1,940	=====
Men	712	=====

In this area the circuit is the rule rather than the exception. The survey revealed that twenty-six of the twenty-nine churches studied are member churches of circuits. The circuits vary in size from two to four churches. In some cases the circuit consists of two or more village churches, while in other cases the circuit consists of a village or city church and one or more country churches.

THE PROGRAM

The small churches of southwestern Wisconsin have such problems as: traditionalism, a small membership, a small budget, a frequently changing ministry, and inadequate church plants. The survey revealed that only a minority of the churches had features in their programs which merit mention.

The chief worship service is the important one in the small church of this area. The larger number of people participating in the activities of the church attend this service more or less regularly. It is the period for which there is the most preparation.

Due to the importance of this service, seven of the small churches in this area have recently redecorated their worship rooms. This program has gone so far as to transform cold, and too often shabby meeting-houses into attractive auditoriums. The redecorated worship room is an important innovation in the adult program for the small church. It indicates a recognition of the fact that worship is not effective without emotional reinforcement.

The remodeled worship room requires that new attention should be given to the Sunday morning service program. One of the most insistent needs is to recognize the varying temperaments among people. There is one type of person who receives help from the sermon, while he is moved less by symbols and ritual. There is a second type of person who is stimulated by a period of quiet meditation. There is a third type of person whose life is enriched by uniting with others in singing the hymns, repeating the litanies, and reading the Scripture. There is another type of person who desires to discuss current problems with fellow seekers after truth. This means that a program should be arranged that appeals to a variety of temperaments.¹

During the survey of this region only one minister (in a village of about 600 population) reported a successful Sunday evening service. The other village or city churches in this area have abandoned the evening service or are con-

¹ Barstow, R. W.: *Christian Century Pulpit*, February, 1937.

tinuing due to the rule of tradition. Three churches, one in a city of about 5000 population and two uniting for the service in a village of about 800 population, have introduced monthly vesper services. Since the hour for the service does not conflict with the services in the local or neighboring communities, it insures a larger congregation and provides an opportunity to invite guest musicians and speakers. These churches report that the vesper hour appeals to a larger number in the community than any other service.

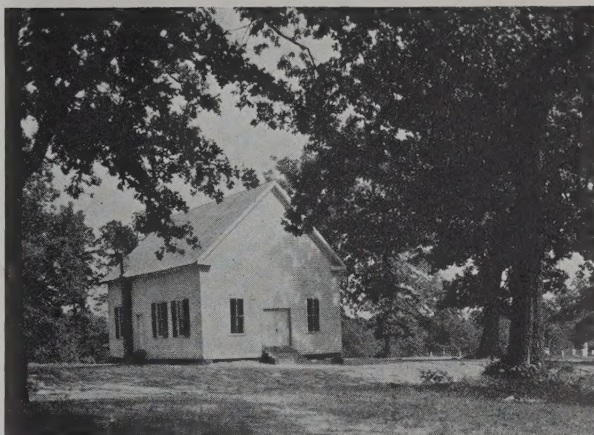
The day of the protracted meeting has passed in the Midwestern community. Some churches have not developed a program to take its place. A limited number have substituted a week of pre-Easter services. Two churches in one community united for a pre-Easter preaching mission. The services opened with a musical program on Palm Sunday evening. A professor from a nearby university was invited to speak and lead the question and answer periods that followed the sermon each evening. The success of the mission could be judged only by the attendance and personal expressions during conversations. In spite of inclement weather, the congregations were large for this community. They averaged about one hundred people. During conversations with several persons, the ministers learned that these had been led to examine their own spiritual needs more carefully.

In the small churches of this region having Sunday schools, one or more adult classes are included in the organization. All of the classes, except one, use the Uniform Lessons. The one exception uses the Graded Lessons for young adults. None of the classes are large, but there is little need to strive for large adult classes where the school is already too large for present accommodations. The important need seems to be for better materials and more effective teaching.

The mid-week service is usually regarded as a problem. If the criterion is numbers, it is a problem; but if it is viewed in terms of opportunity, quite the opposite is true. The group is nearly always a faithful, interested one that under the right leadership may become an informed and thoroughly Christian nucleus in the church. Two of the churches included in the survey have found it profitable to use the hour of the mid-week service for a training class for teachers. Instead of the traditional program, teacher training courses of general interest (Bible, personal religious living, social teachings of Jesus, etc.) were selected for study. The entire group received the benefit of carefully planned lectures and discussions, while the teachers qualified for credit in certain courses by doing collateral reading.

A recent study class innovation is the young married people's club. The church has long disregarded the peculiar needs of this important group. It is common that young married people neglect to participate in church activities, yet they will send their children to Sunday school. To meet this need one minister formed this group into a club that meets monthly at the home of one of the members. The first part of the evening is spent in guiding the young parents in solving their personal and religious problems, while the remainder of the evening is devoted to recreation.

The survey of southwestern Wisconsin revealed that there were eleven circuits. This means that in nearly every situation an adequate program must include the needs of from two to four churches. If the larger parish is not feasible, at least there is need for a cooperative program. For example, one circuit has three churches. The largest church is a one-room brick structure located in a small



A one-room church in the open country.

village. The other two churches are one-room structures located in the open country and each is about four miles from the village church. This circuit plans an adult program including several features. Vesper services are an established practice in the village church during the winter period. Three of these vesper services, a harvest-home service, a Christmas candle-light service, and a vesper service on Rural Life Sunday, are to be planned each year for the whole circuit. Services of visual instruction are an established feature in the village church. One motion picture or stereopticon lecture is to be planned during the year in view of the needs of the circuit. This program will at first be limited and simple.

Adult Christian education is such a recent development that it is yet in the experimental stage. What the standard program for the small church will be is impossible to determine at present. But from the survey these generalizations seem sound. The problem of adult education will not be solved by increasing the number of programs. Instead, there is need that the quality of the present programs be improved. The ministers of this area seem to be agreed that since it is almost impossible to induce large numbers of people to attend the services and study classes scheduled by the church, there is need for thoroughness in the work which is now being done. Finally, there is need to plan the program in the light of the future. The work being done among the children and young people should seek to arouse such an interest in Christianity that it will make a more complete program of adult education possible in the future.

Registrations at Convention

On February twelfth, 318 paid registrations for the Quadrennial Convention on Christian Education to be held at Columbus, June 28-July 3, had been reported to the International Council office. Unusual in the history of quadrennial gatherings, this indicated the great interest already aroused in the forthcoming Convention. Additional registrations are being received daily. At the annual meetings of the International Council in February, the programs for the general sessions, the programs for the twenty-five or more conferences, and the plans for the unusual and notable exhibits, were approved by the general convention Committee, the Educational Commission, and the Executive Committee.

What Is a Program Unit?

By JOHN IRWIN*

JUST WHAT is meant by a "program unit"? How does one go about working out a unit of program? Questions like these are asked so often in workers' conferences that it may be worth while to describe how a local church young people's society worked out a unit of their program recently.

These high school students mark a simple check list at the beginning of each year to discover points of interest or concern around which a helpful program may be planned. The questions on this list are arranged to cover all the areas of experience in which a high school student should be learning to live fruitfully. In the group of questions headed "We must learn to live with our families," a large number checked the following question, "What shall we do when we disagree with our parents?" It was clearly indicated that the program must include some plans to deal with this problem.

When the officers met with their counsellor and pastor to plan their activities for some weeks ahead it was quickly agreed to include this question, but there was considerable discussion as to how it might be best developed. It was recognized at once that the treatment of such a personal matter would call for great tact and wisdom. Members of the group might not feel free to discuss their family affairs in public. On the other hand, parents might become antagonistic at the inclusion of such a subject in the church program. The young people displayed great discernment as they faced the realities of the situation and worked out a solution.

It was finally decided to devote three Sunday evenings to a unit of program on this subject. At the first meeting it was felt the young people should have a chance to state their side of the case. On the second evening a father and mother would be given an opportunity to interpret the parents' side of these disagreements. For the third night it was decided to invite the parents of the group and to secure a disinterested outsider who could help both youth and adults to find a better way of dealing with their disagreements.

The first meeting was conducted in discussion style. The group was asked to list the subjects about which they disagreed with their parents. In the order in which they were named, the following list resulted:

We disagree with our parents about—

The use of the car: Whether we are old enough; who gets it; where we take it.

The time we get in at night; the time we get up.

Place of amusement.

Money.

Clothes—kind, place worn, etc.

Number of times a week we go out.

Choice of friends.

Smoking.

Drinking. (Note: Some one suggested this ought to be included, but in the ensuing vote none of the group indicated this as a source of conflict.)

Political opinions.

Home work (i.e., school assignments).

Work about the home.

Church attendance.

Correcting manners in front of others.

Holding older and younger brothers and sisters to the same standards.

Parents saying, "Now, when I was young—."

Comparison with others.

Grades.

"Haunting" (i.e., parents, brothers or sisters hanging around when one has company).

Use of telephone.

Next, the young people were asked what it was in their parents' handling of conflict situations to which they objected. Three specific parental attitudes were indicted: Our parents won't give logical reasons for their position. They rule by authority. They decide questions on the basis of conditions when they were young, not on the basis of today's world.

At the close of the discussion each young person was asked to write down by number the particular situations from the total list over which he had disagreed with his own parents. When tabulated, these papers revealed the chief causes of disagreement to be (in order of frequency): The time you get in. "When I was young." School home work. Choice of friends. Use of car. Grades. Places of amusement. Number of times a week you go out. Work about the home. Comparison with others. All of the above were listed by fifty per cent or more of the group and were therefore considered the chief friction points for discussion at the future meetings.

In selecting leadership for the second meeting, the officers had said that both a father and a mother should be heard from. These were to be ones who had raised high school children, but they must not be the parents of anyone now in the group. One highly qualified father was turned down by the group on the basis that, "His children aren't old enough; he doesn't know what it's about yet." A mother was rejected on the ground that, "Her children are too good; she hasn't had any of these troubles." Finally, two parents were agreed upon and the results of the first meeting were placed in their hands. They were asked to present in any way they chose the viewpoint of the parent when disagreements arise.

The mother interpreted the parents as desiring the health, mental growth and happiness of the children. In conflicts, she said, the parent is trying to safeguard these values. This was illustrated by reference to conflicts over the hour of getting in at night and in the requirement of work about the home. The father offered a method of dealing with conflicts which may be briefly outlined as follows: Get together and talk it over. Learn to face facts (illustrated by the facts required to decide who may use the family car and when). Don't insist on making adult decisions before you have an adequate basis of experience.

For the final meeting the group secured the leadership of a very able woman psychologist. Invitations were sent to the parents to attend this final meeting, as it was realized

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After the painting
by Margaret W.
Tarrant

Hale, Cushman
& Flint

Are Children Members?

By MARY SKINNER*

Just as we want to help children from their earliest years to feel at home in the presence of God, so we want them to feel at home at the church building and in the plans and activities of the congregation which are within their understanding.¹

SUCH a purpose gives rise to many activities in the children's division: enjoyment of their own space in the church and a growing sense of responsibility for its care and use; awareness that older brothers and sisters, and parents also have special places provided for them; some use of halls, kitchen, and recreation room either in groups or on occasions when these are used for larger church groups; special trips to the church sanctuary to hear the organ, to take an Easter lily, to see the pulpit Bible, and to examine the windows, pews, hymn books and other furnishings.

Any change or improvement that is going on, such as a new furnace, new hymn books, new shrubbery and freshly mowed lawn, will call forth much discussion and cause for rejoicing on the part of the children, particularly if they have a feeling that "we are helping."

The pastor's attitude and relation to the children at such times is a most important factor in their growing sense of pride and ownership. Moreover, he becomes an object of many friendly courtesies: One group of children wrote a special note of welcome to the new minister; another hung one of their favorite pictures in his office for a few weeks; another voted to send him their best cookie; still another decided to send him a calendar like those they were making for their fathers. Primary and junior children, if encouraged by his friendliness and sincere interest in what they are learning, will frequently turn to him as a resource person in connection with certain of their units of study such as "Our Church," "Our Bible," and "The Land Where Jesus Lived."

Some ministers, realizing the fruitful results of appropriate relation to the younger members of the church constituency, do not wait for the children's advances, but take the initiative in friendliness and in showing an interest in them and their plans. A recent article in this journal mentioned the practice of one pastor of a large city church who occasionally stands at the door of a primary department at the close of the church school in order that he may shake hands with the children.

The attitude of the adults in the church constituency is also an important factor in achieving this purpose for the children. Not only their approval but their understanding, their sympathy, their encouragement and their actual help are needed. Busy teachers greatly appreciate the voluntary services of a committee of parents or from adult classes in carrying out the plans intended to help the children share intelligently the church life and program. Other adults, just as the pastor, are valuable "resource persons" as the children gather information to carry forward some particular interest or study. In these and many other ways the adults of the church family will help to create a congenial atmosphere for the younger members.

It seems desirous that the distinctive sacraments, and rituals for children of the denomination shall contribute to and further this purpose to the end that the child's total church relationships shall fit into one consistent pattern. A positive approach to the denominational practices seems both desirable and possible.

Practically all denominations provide for children (approximately ten to fourteen years of age) a special ceremony, called by some first communion, by others, confirmation, and by others, vows of church membership. From the child's standpoint this can be a high and holy occasion when he voluntarily assumes new relationships to the church universal, the family of God, the worldwide company of fol-

* Director, Children's Division, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

¹ Skinner, *Children's Work in the Church*.

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Religious Education in the Light of Oxford and Edinburgh

By ALBERT W. PALMER*



In this article Dr. Palmer tells what the Oxford and Edinburgh Conferences of last summer may mean for religious education. He gives specific suggestions and maps out a broad program by which through the years these epochal world gatherings will influence Christian education. Dr. Palmer gave three addresses on this general topic at the annual meeting of the International Council in February. In another article in this issue Dr. Johnson interprets these conferences

from the viewpoint of church thinking in North America. The two articles supplement each other.

THE Oxford and Edinburgh conferences held last summer have something important to say to the Christian church. But I wonder if what they reveal about the church is not more important still? The findings at Edinburgh seem cautious and conventional enough. But was not the atmosphere of humility and mutual respect in which they were drafted far more significant and prophetic than the formulas arrived at? I am sure that practically all who were at Edinburgh would agree with this. And at Oxford the new spirit, working in a fresh field of thought, unhampered by historic theological formulas and shibboleths, found inspiring and creative utterance in the truly remarkable message and reports adopted there.

The two conferences, taken together, reveal three important and outstanding things about the modern worldwide church: its sense of unity, its social awareness, and its common bond in worship. These are tremendously hopeful things about the church. They are not the marks of weakness and decadence. They point toward strength and a new release of energy and not toward paralysis and despair. And especially do they provide new standards and better goals for religious education. Let us look at them one by one.

First of all the world church is one—*una sancta* was the phrase used at Oxford—one holy universal church. This unity is not a matter of external organization, detailed doctrinal agreement or rigid liturgical patterns. In all these matters great variations exist and probably will continue to exist. But over and beyond them there is a unity which was clearly sensed and recorded at both conferences. It was a unity based on a common love for Christ and deep emotional loyalty to him. It was a loyalty based on common standards of value, a common philosophy of the universe as God-centered and Christ-interpreted, and a common devotional experience. In the face of a revival of paganism and confronted by the theoretical or practical atheism of the totalitarian state, the world-wide Christian fellowship gathered in council last summer recognized itself as essentially one.

Again, the world church has come at last to a coherent and contemporary social conscience. Even those of us who were at Oxford and who now read over the reports of the five sections of the community, the state, the economic order,

education and the world of nations can hardly yet believe that such a gathering as the Oxford roll of delegates reveals actually adopted these reports by overwhelming votes. Nevertheless the miracle has taken place! Our differences were far more over the theological framework of the message than over its essential social standards and ideals. Oxford reveals that the Christian world holds the same basic values and seeks essentially the same social goals in the applications of the Gospel of our Lord Jesus Christ to the broad field of human relationships.

And, in the third place, this miracle of unity took place not only in the give and take of free discussion but in an atmosphere of mutual insight, trust and understanding marvelously clarified by a great common experience in worship. We may think we differ about what we call the sacraments—and we do differ, grievously and, I think, disgracefully. But the all-inclusive sacrament of worship, perhaps because it was not labeled a sacrament at all, bound us together!

Do not these three qualities of the world church of today, so clearly revealed in these great conferences of last summer, have something quite definite to say as to the content and process of religious education?

Is not this growing sense of underlying unity even between churches sundered far apart in ritual, creed and ecclesiastical machinery an important emergent quality for religious education to recognize and nurture? Think what might be done in the very content of religious education to give the inheritors of one ecclesiastical tradition an appreciation of the values preserved and treasured by other churches. How fine a thing for youth to come to know a few prayers from great historic liturgies! How enriching to acquire the heroic stories cherished in other denominational traditions! How important to sense the reverence of a high-church ritual and also the depths of silence in a Quaker meeting! Already we are beyond content, or rather through it, to attitudes and a sense of values. And isn't religious education quite inadequate and incomplete until it has communicated these attitudes and that body of knowledge? Must it not seek to create a common appreciation and sympathy—what the prayerbook calls "the unity of the spirit in the bonds of peace"? Why not miniature Oxford and Edinburgh conferences among youth before mind-sets harden and prejudices pervert the soul? Some of us have had to outgrow foolish denominational pride and scorn mingled with the fear and distrust of other ways of worship. But must it be always so? Should we not rather re-examine our educational procedures and ask whether we are encouraging the ecumenical mind in youth or just plain bigotry or at best denominational isolationism?

When it comes to preparing youth to live in the spirit of the social ideals of the Oxford Conference our mandate is just as clear. Henceforth an adequate conception of the Christian religion must take cognizance of what was said at Oxford about the relation of the church to

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the state, the economic order and the world of nations.

Just what was said? The five sectional reports are very explicit and quite detailed but perhaps the general drift and pervading spirit stands revealed with sufficient clarity in the following sentences. They have been dipped up almost at random from the general prefatory message to the churches which precedes the reports of the separate sections. Ideas like the following are tremendously challenging when you think of them as coming not from an isolated prophetic voice but from an ecumenical council representing forty countries and one hundred nineteen different ecclesiastical bodies.

"Against racial pride or race-antagonism the Church must set its face implacably as rebellion against God. Especially in its own life and worship there can be no place for barriers because of race or color.

"To condemn war is not enough. Christians must do all in their power to promote among the nations justice and peaceful cooperation and the means of peaceful adjustment to altering conditions.

"The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty. . . .

"In the economic sphere the first duty of the Church is to insist that economic activities, like every other department of human life, stand under the judgment of Christ. . . ."

These are brave words and true! But they will mean little or nothing unless we can bring them home to the rank and file of the church membership of today and the youth who ought to be the church membership of tomorrow. And this surely is the major task to which religious educators may well address themselves in the next ten or twenty years. Now that a great ecumenical conference has set the seal of worldwide Christian approval upon this great credo of social idealism, it will be a major tragedy in Christian education if we fail to pass the word along to the humblest child in the remotest hamlet of the world.

Many methods must be used to do this. It may involve a rewriting of courses in foreign missions so that we learn of the great achievements of other denominations than our own. It may mean the creation of new courses revealing in church history and Christian biography the common values and treasures which, beyond sectarian emphasis or partisan pride, belong to our common Christian heritage. To teach this larger outlook on the church and its task demands the best and most effective methods possible. The use of drama and the movies, even the contribution to be made by arts and crafts, must reinforce the more normal and standard teaching methods. And the teachers them-

selves must be instructed and inspired. We need new hymns for this high faith and pageantry and symbolism. It presents a challenge to the creative imagination of all who teach!

But we shall lose the most important lesson of all to be learned from Oxford and Edinburgh unless we transmute this larger conception of Christian unity and this great credo of Christian social idealism into vital and uplifting worship experience. Only as we learn to pray about these high themes are we likely to bestir ourselves to do anything really constructive and heroic about them. Worship is at once both the weakest point in the great majority of churches and church schools and also the place of greatest strategic opportunity for improvement.

Education is not just a matter of acquiring ideas—even though they be such important ideas as those set forward at Oxford. Education also has to do with attitudes, emotions, loyalties and high commitment. It is when great ideas are embodied in a worship experience of great beauty and emotional appeal that they are most apt to become really dominant in people's lives. The disciples' request to Jesus: "Lord, teach us to pray," is one we need to make with renewed fervor today. Lord, teach us how to worship!

Cooperative Young People's Meetings

FOLLOWING district young people's conferences in various parts of one county in Iowa, follow-up activities have consisted of Sunday evening meetings held once a month during the summer. In each district, a joint committee of young people from churches within a radius of eight miles has planned and conducted such meetings with the help of the county superintendent of young people's work for the county Sunday School Association. Each of these programs included a worship service, some special program feature, recreation, and the evening meal together. The recreational phase of the programs was usually directed by the county superintendent or some other adult leader, but the young people themselves planned for the worship services. For the general program feature, it was found very worthwhile to read behind screens, without action, plays such as Dorothy Clarke Wilson's "The Whirlwind" and Marion Wefer's "I Pledge Allegiance." It is felt that these cooperative meetings, supplementing as they did the district conferences, have been of real value in helping young people to see the advantage of working together and in improving the programs of the young people's meetings throughout the district.



Central Union Church, Honolulu, Hawaii, where Dr. Palmer was minister from 1917 to 1924

Community Project Counseling

By ELSIE E. WIK*

THE CHURCH should be a vital force in the integration of community life. On the basis of present performance one must wonder whether or not the average small church can or should continue to exist; but if the small church can give people a program which will challenge their best efforts in building a better community, it can justify its continuance."

That is the strong statement of a university student who spent her summer vacation serving several small communities in rural Illinois in the capacity of community counselor. As such she helped to develop a type of program for the rural church which has the possibility of making a vital, coordinating, integrating force of religion in community life; for as summer counselor she went far beyond the traditional activities connected with student summer work, which has been largely concerned with setting up and conducting vacation church schools.

The community counselor plan was used experimentally this past summer by the Illinois Church Council in association with the cooperating denominations and extra-church agencies. Official representatives of the Council took the appeal of community-wide summer work to eighteen college and university campuses, seeking to enlist students who would go into their own or other sections as Christian Youth Action Volunteers, to discover and coordinate the forces and agencies working there for individual and community enrichment, and then counsel with those local leaders in making that work more effective. In addition, the counselor served as a source of new plans and ideas, often stimulating communities to undertake enterprises no one locally would have started.

Four students gave their services this first summer, touching communities in four distinctly rural counties. A sampling of the activities sponsored and carried on by these counselors will not only give a clear picture of the possibilities of such work but will suggest the kind of community enrichment that may be undertaken elsewhere in rural America even without such outside guidance.

KINDS OF ACTIVITIES

One counselor working with local leaders planned a varied summer program for the eight weeks in the community to which she was assigned by the Council. The churches took responsibility for the daily vacation school. The Extension service with the aid of the Home Bureau planned a Home Demonstration Week. The counselor wrote church news for the local paper, securing additional space and making the news stories carry the message of cooperative character building to a wider audience; wrote a guest editorial; enlisted the cooperation of four non-church character-building agencies in a panel on religious education; helped local leaders face directly the matter of interdenominational cooperation; worked with the local young people's group and helped enrich their program by the introduction of folk

This article is published well in advance of summer so that leaders can have before them these reports of what one state is doing to use college students in the summer season. What this group has done, others may wish to do this year.

games, folk music and council fire meetings, and by leading them into an awareness of social and economic problems; conducted a daily story hour for children in the park; participated at the county convention in a panel on community relations and character education conducted by the general secretary; enlisted much

local leadership which the churches individually had not been able to command; worked with local groups interested in securing a county nurse; assisted a group of adults in hymn study; attended a men's forum which dealt with the race question; had numerous interviews with local leaders who were stimulated to further personal growth through engaging in all these activities; and guided local persons to discover such unmet needs as better library facilities, more adequate leadership education, and plans for more wholesome recreation to substitute for taverns and public dance halls which now represent about the extent of the recreational resources.

Another young woman, in addition to conducting three rural vacation church schools with 158 enrolled, did the following things, most of which were not only not being done locally but were not even thought of as within the province of religion: made a systematic canvass of the homes of various communities to interpret in a better light the work of the churches and to emphasize the possibility of cooperation in building Christian character; contacted especially town officials, club leaders, and heads of character-building agencies to help them study their share of a cooperative program for community improvement; circulated information about health material available from the State Health Department; established loan libraries in two towns and made all arrangements about keeping the libraries operating; worked with one recreational leader to enrich her program and then interpreted that program to the community and enlisted community support for it; and finally spent most of a week gathering material for a county sociological survey for the further guidance of leaders in that section of the state.

A third counselor who had stimulated thought and action in seven different communities in a county climaxed the summer's work by a youth rally, the first that had been held in that county. The program featured not only a fellowship hour of lunch and games but conferences centered around such themes as "Finding God in Nature," "How to Prepare for a Happy Home Life," and "How Can I Build a Christian Philosophy of Life?" The young people also made plans whereby this new and enriching experience of their group might be continued.

Along with all this pioneer work in seeking new patterns of cooperative living on a community-wide basis, the community counselors also engaged in many activities more directly connected with the traditional type of church work. These included such things as writing and conducting pageants, staging Bible plays, conducting candle-light vesper services, speaking at missionary meetings, giving demonstrations of Sunday school teaching, studying current worship

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programs for children and working with church leaders for the development of a richer experience of corporate worship, and organizing and conducting both a junior choir and a junior verse-speaking choir.

It may be seen from these activities, therefore, that the work of these community counselors was of a two-fold nature: enriching the traditional type of church program, and leading church members and others who believe in the abundant life out into many new patterns of community enrichment.

REACTIONS AND EVALUATIONS

One of the counselors writes: "I was deeply impressed with the need for trained workers among children and young people. So little activity is being attempted and local workers are aware of their lack of training. Since in most cases they cannot go away for training it seems imperative that outside workers be brought in for a time at least, in order to release potential leadership which is greatly needed in small communities.

"Many people in rural areas feel inferior to the 'city folks.' They have lost the feeling of solidarity and pride and idealism which can and should flourish in the smaller centers. They need to become more aware of the fine resources both in personality and in other factors in their environment. They need a vision of the fine and rich patterns of community life that can develop in a small community.

"A community counselor can look at persons and conditions more objectively than one who has grown up in a particular neighborhood; he can bring in new ideas and methods and stimulate creative activity which will give encouragement to those who dream of the 'beloved community.'

"It would move any heart to see the keen anticipation with which children would start a new game; to listen to a frank and sincere discussion of community problems; to gaze into searching, eager eyes in a worship service planned for and by the children. And it would be equally inspiring to watch tired eyes light up with a new hope and to see fine-spirited men and women assume a new sense of responsibility for building a better community."

The counselors were unanimous in their opinion that the experience of the summer—working with community-minded leaders in an attempt to see the larger implications of a more carefully planned and sustained program for group life in a community and to re-examine the objectives of existing organizations or the reasons for the lack of some—made it one of the richest experiences of their lives. It meant coming face to face with reality more vividly and adequately than anything previously undertaken.

Response from the communities was equally encouraging. For example, one pastor writes: "New life and vigor has been given to our church schools in each of three communities. Attendance has noticeably increased. Interest in vacation schools points forward to an even better response next summer. One gratifying result was the establishment of better relations between the Methodist and Christian churches. Heretofore they had been working in opposition to one another. It is refreshing to notice how the mingling of the children from both churches has helped to win the parents to a more cooperative attitude. Helpful too was the youth rally. Some of the parents whose interest in the church was steadily decreasing have been regained. Doing worth while things for the children goes a long way toward winning the interest

and support of the parents to the total work of the church. . . . The splendid work of Miss Y was deeply appreciated by the children and their parents. Her splendid Christian personality and winsome spirit were decisive factors in the success of the schools. May I extend my personal word of appreciation to the Illinois Church Council for making her services available to these communities where she was so much needed and so deeply appreciated."

The results of the summer's experience have brought a strong conviction of the needs that exist for some similar service in a great many communities. Such a counselor must be free from denominational ties which cause other groups to look with suspicion upon her motives. She must to some extent be a shock absorber for some of the personality conflicts which develop in nearly all groups, and be able to overcome many problems in community life by fixing the attention of all upon larger issues which are involved. She must have a rich experience and technique for sharing the best she has found, and have the ability to discover and stimulate the latent resources in the minds and hearts of persons in her community. She must have a profound belief not only in the meaning and purpose of the individual but also in the meaning and purpose of community life, and skill in interpreting that. Such a person has a rare opportunity for growth and for service in this new field.

A Practical Project in Friendship

THE COMMITTEE on World Friendship Among Children is sponsoring a very practical and needed enterprise of service for the children of Spain. Whatever we may think of either side in the civil conflict now raging in their country, we know that the children of families on both sides are suffering. It is proposed that the children of America prepare and send 10,000 suitcases containing toys, clothing, and soap to the children of Spain, as an expression of friendly sympathy in the disaster which has overtaken them. Even this number will meet the needs of only a few of the estimated 150,000 refugee children there. The resources of the relief missions are inadequate. Some of the refugee camps have been for many weeks without soap. No one has had time to provide toys for the grief-stricken and homeless children.

The sponsoring Committee is made up of a very representative group of American leaders and in past years has supervised friendly gifts to Japan, Mexico, the Philippine Islands, and other countries. The suitcases are to be distributed in both Loyalist and Nationalist Spain through the American Friends Service Committee. This Quaker organization has secured official assurance that no duty will be imposed on the packages and that nothing will be diverted from the purpose for which it is intended.

Each suitcase, 15 x 10 x 5 inches in size, is packed in a durable carton before being sent to those children's groups in America who send in \$1.00 in payment for it. Along with the suitcase comes detailed suggestions for filling and mailing it. There is already great interest in the project, orders having come from every state but one and from Canada and Hawaii. Doubtless many other children's groups in America will wish to cooperate in preparing this token of friendship to meet a real need on the part of the children in Spain. For detailed information write to the Committee on World Friendship Among Children, 297 Fourth Avenue, New York City.

Youth and the Vacation Church School

By RICHARD HOILAND*

IN ANY discussion of the place of young people in the vacation church school, it is generally assumed that reference is being made to the purely administrative and teaching aspects of the program. Indeed, from the very beginning of the movement young people have played an important, if not an indispensable, part as administrators and teachers of the vacation church school. Likewise the vacation church school is making a great contribution to thousands of young people every summer by providing opportunities for the most fruitful type of leadership experience in a service that is definitely Christian.

Young people as leaders in the vacation church school is one thing, but what about young people as students? The Sunday church school, of course, has its senior and young people's departments and few, if any, would question the place of youth in the regular week-by-week educational activities of the church. Why not a senior department and a young people's department in the vacation church school? For that matter, why not an adult department? Are there any valid reasons, peculiar to the vacation church school, for stopping with the intermediate or junior high age? Must the year fourteen, or thereabouts, always mark the upper limit of the church's approach to its summer program?

Until about ten years ago, as a matter of fact, the vacation church school really ended with the junior department. Prior to 1928 the number of intermediates enrolled was exceedingly few. Even to this day the vacation church school is generally thought of as a vacation school for children. And yet, since 1928 something has happened to bring about an amazing growth of intermediate departments. The records of the Northern Baptists, for example, indicate that in 1928 only 34 schools reported separate intermediate departments. Compare this with the records for 1936 which show that 2106 schools reported intermediate departments. In 1936 the Board of Education of the Presbyterian Church in the U.S.A., made a rather complete survey of Presbyterian vacation church schools. Out of a total of 1204 reports studied, 936 schools reported an intermediate department.

No doubt there are several factors which have contributed to this rapid expansion of the vacation church school among early adolescents. Certainly one of the major factors has been the development of an adequate curriculum for this age-group. As leaders in the movement became aware of the great possibilities which the vacation church school provided for the religious education of intermediates, materials were prepared with this particular age-group in mind. Once such materials were made available, denominations began to urge the inclusion of an intermediate department and the churches were quick to respond.

At the present time there is very little evidence that anything is being done to reach seniors and older young people as students in the vacation church school. A recent investigation revealed that only one of the larger denominations was making any pretense of promoting the idea. Most of the replies frankly stated that no effort was being made in this direction. So far as the inquiry went it is perfectly clear that

no courses of study have been made available with the senior and older young person specifically in mind. The new co-operative texts, for example, have nothing to offer above the intermediate age.

Despite the exceedingly meager evidence of experimentation there are those who believe that the idea has real possibilities. The one denomination actively promoting the inclusion of groups above the intermediate age is particularly enthusiastic and can produce sufficient data to justify all the efforts thus far put forth.

Last summer a number of the Baptist churches in Arizona reported the inclusion of senior and young people's departments in the vacation church school. The Baptist churches in this state are few in number and generally small in terms of membership. The report indicates, however, that there were 545 pupils enrolled over twelve years of age. This number was distributed as follows: intermediates 281, seniors 84, and young people 180.

The fact that there are no planned courses of study available as yet for seniors and young people need not retard progress. As a matter of fact this may be a distinct gain as it affords the school greater freedom in program building and to that extent, at least, guarantees a curriculum that will be indigenous to the group. Then, too, it is altogether probable that not only the curriculum, but the very time schedule should be much more flexible than is customarily true for intermediates and children. In certain situations those who are past the intermediate age might well meet for only one hour each morning rather than for the entire three-hour period. Local conditions and needs should determine both the nature of the program and the extent to which the traditional time schedule should be followed.

By way of illustration, let us consider the experience of a larger parish situated in Illinois. In common with most churches, the leaders of the Okaw Valley Larger Parish felt the urgent need for trained teachers to work in the Sunday church school. After struggling with the problem for two years it was finally decided to include a leadership training course in the regular vacation church school program and make a special appeal to young people and adults to enroll. In the summer of 1936 the idea was experimented with in Arcola, a town of 1700, and in Atwood, a town of 800.

In Arcola the Baptist and Methodist churches had conducted their own vacation church schools for many years. In 1936, however, both of these churches, together with churches of two other denominations, agreed to cooperate in a union school. The classes were held in the grade school building and 140 children, young people, and adults were enrolled. In Atwood the union vacation church school had been a going concern for several years and had the advantage of a strong tradition. The enrollment in Atwood ran about 100 each year with four churches cooperating.

In both of these schools young people and adults were invited to spend one hour in a class session and one hour and thirty minutes in practice teaching five days a week for two weeks. The class met at the same time and place as the vacation church school. The first hour was spent in a class

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session under the supervision of a teacher who had been duly accredited by the International Council of Religious Education. At the close of the class session each member of the class elected a department of the younger grades in which to work as an assistant. There they told stories, assisted in handwork, in recreation, in worship, and in other types of activity under the direction of the departmental teacher. The course offered in 1936 was 142b: Ways of Teaching, using the text, "How Shall I Learn to Teach Religion," by Blanche Carrier.

The experiment was so successful that it was unanimously agreed to repeat the idea in both schools the following year. Last summer (1937) course 121b: The Old Testament: Its Content and Values, was offered and in 1938 it is planned to use Course 122b: The New Testament. The present plan is to repeat these three courses in a three-year cycle so as to provide teachers and prospective teachers with a background of Biblical training and the basic elements of teaching method.

Frank Lansing, one of the ministers of Okaw Valley Larger Parish, in summarizing the results of the experiment during the last two years makes the following statement:

"There have been several results from these classes. For one thing, a number of young people and adults received religious instruction they would not have received otherwise. In the second place, our intermediate departments were larger than ever before. This was due very largely to the psychological effect of a class older than their own. In other years we had heard some intermediates declare, 'Aw, I'm too old to go to the vacation school.' With the advent of a class of older young people and adults they no longer felt that way. In the third place, the leadership training class provided enough assistant leaders to supply each department in the school. After two or three years as assistants we expect some of these to be ready for service as departmental teachers. Thus we are making a contribution to the development of a more effective leadership in the vacation church school. The real purpose of the experiment, however, was to train leaders for the Sunday church school. We found that the teachers who attended the classes gained a new knowledge of teaching principles, plus the experience of putting those principles into practice in an actual teaching situation under guidance. The resultant improvement in their teaching in the Sunday church school was very noticeable. Finally, and probably most important, new talent was discovered among our young people and adults for the teaching work of the church."

An illustration of how the same type of experiment worked out in a large metropolitan area is provided by the Frankford Avenue Baptist Church of Philadelphia. In this situation a class of young people ranging in ages from 14 to 19 met at eight o'clock in the morning. The course of study selected was 613b: How to Administer the Vacation Church School. At nine o'clock the young people selected one of the other departments of the vacation church school for observation and practice teaching. From ten to eleven o'clock they met again as a class studying Course 141b: Understanding Our Pupils. The final hour in the morning was spent in the various younger departments where the young people again assisted in the teaching process.

For the past three years the First Baptist Church of Phoenix has offered some type of enrichment course for young people. For example, last summer the pastor taught a course on personal religious living. Two years ago a grad-

uate student in the field of geology in the University of Arizona taught a course centered very largely in Indian lore from a geological standpoint. This course included a field trip and a study of the evidences of early Indian civilizations—evidences which may be found in such abundance in and near Phoenix. The class usually met from 8:30 to 9:30 in the mornings.

From Bedford, Indiana, comes this report: "The young people of high school age learned to make and manipulate marionettes. After the school closed the young people continued with this project and used it as a means of financing their way to the summer assembly."

Still another experiment was developed during the summer of 1937 in connection with a project in southern Ohio. Twenty schools were conducted in an area scarcely being touched by any other type of religious activity. The project represents a more or less typical vacation church school program and time schedule during the day with a special program for young people in the evening. Miss Helen Wickes, director of Christian Education for the Baptist Churches of Ohio and one of the leaders in the southern Ohio project reports as follows: "We had a grand summer with our vacation schools. We had twenty schools in our southern Ohio project. Every one was successful. I believe we did as much in the evening with the young people as we did in the day time with the children."

From the above illustrations, representing five distinctly different local situations, something of the great variety of possibilities for adapting the vacation church school to the needs of youth should be discernible.

What Is a Program Unit?

(Continued from page 8)

that if any positive results were achieved the discussion must include fathers and mothers as well as sons and daughters. Her presentation sought out the element of right in the traditional attitudes of both generations and helped both to find a rational viewpoint on which they could agree. The young people served refreshments to their parents to conclude what all agreed was a significant adventure in understanding.

In addition to its helpfulness with the specific problem considered, this experience helped the group to a fuller understanding of how to go about the planning of a unit of program. Notice at least these characteristics of this successful effort:

1. The discovery of a specific problem of major importance about which there was desire to find more adequate attitudes, understanding, information and the like.
2. The setting aside of a block of time to deal adequately with that problem.
3. The determination of procedures to approach the problem inductively and experimentally instead of authoritatively.
4. The securing of competent resource people to bring experience and wider information to bear, thus preventing the unit from becoming the mere airing of the prejudices of youth. (In other cases this step would include securing printed material to guide the local group, but none was known dealing with this particular problem.)
5. The conviction that any problem involving the successful handling of life is of importance for a church group and has deep religious implications.

Significance of the Oxford Conference for American Churches

By F. ERNEST JOHNSON*

READERS of this magazine do not need to be told the major facts about the great Conference on Church, Community and State held last July in Oxford under the auspices of the Universal Christian Council for Life and Work. It has probably been publicised among our churches more than any other "ecumenical"—that is, world-wide—Christian gathering within our memory. I am going to mention only some of the aspects of the Conference that are most significant for us in North America.

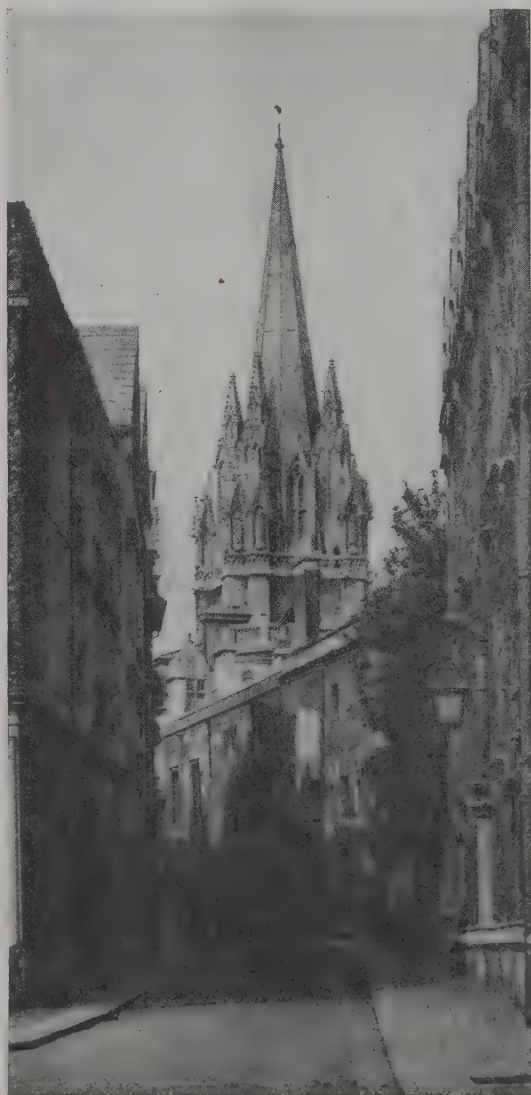
In doing this I desire to emphasize the necessity of an attitude toward the Conference that may be called critical appreciation. Much in the Oxford reports sounds strange to American ears and this very strangeness, if we take the ideal of Christian unity seriously, is a challenge to patient, sympathetic understanding of ideas and attitudes that are characteristic of Christian churches in other lands. At the same time we must consider carefully at what points we as American Christians may properly wish to modify Oxford viewpoints and decisions in order to be true to the testimony born of our own experience.

First, then, the Oxford Conference made history in the approach to Christian unity through the erection of a common "front" against a secular world in which the State is assuming gigantic proportions and imperilling the very life of religion. The encroachments of fascist governments upon the freedom of worship, the less pagan but equally uncompromising hostility of communism to religion, the wholesale regimenting of youth by nationalistic governments and the resulting paralysis of Christian education,—these attacks on spiritual religion were felt to create the paramount issue for Christianity today. As such they tended to put in abeyance creedal issues that have divided the churches for centuries. The delegates at Oxford were unable to unravel the tangled skein of doctrine—as were the members of the later Conference on Faith

and Order at Edinburgh—but they felt as never before the overshadowing tragedy of impotence through division. The critical state of the world, ever uppermost in their minds, gave them an urge toward unity which has not been felt before. What happened at Oxford raises the question whether the main dynamic of the Christian unity movement will not from now on be a spiritual and ethical imperative which is impatient of dogmatic differences.

Secondly, and closely related to the first point, Oxford found reality in its quest for unity in an intensive and sustained corporate worship which furnished the most memorable experience of the entire conference. Here was found fellowship in aspiration, in repentance, in consecration, and in intercession. Here was brought forth convincing evidence of an authentic fellowship that could rightly be called an "extension of the incarnation." If the highly doctrinal discussions in the old Town Hall made the delegates say with a sigh, "We are many," the spiritual solidarity at St. Mary's made them say with a smile, "We are one." Those who went to Edinburgh testify to the same experience at St. Giles. For us Americans, who habitually give so much less place to corporate worship, these services were instructive and chastening.

Thirdly, throughout the Conference ran an emphasis on the centrality of the church itself. With us in America church conferences on social issues usually center upon the objective facts that create the issues and we consider these in the light of "Christian ideals." Oxford had little patience with ideals, as such, for they may be shared by people of any religious affiliation or none. Oxford was concerned primarily with the church's witness. And while among the delegates there were exponents of many doctrines of the church, running through all the addresses and reports was a "high" view of the church which is in contrast to that held by most American Christians. With us, for the most part, the church is conceived as a fellowship of Christian people,



Courtesy, Womens Press

Spiritual solidarity was found at St. Mary's

* Department of Research and Education, Federal Council of the Churches of Christ in America.

a "society of believers." In most of the Old World communions the church is conceived as a supernatural institution, in some definite sense authoritative, which is the channel of divine grace and the means by which the will of God is made known to man. According to this view the church is the primary fact, and the individual Christian derives his status, and ultimately his salvation, from his membership in the church. With most of us in America the view of the church is a more "congregational" one: the individual Christian is the primary fact, and the church is a fellowship resting on individual discipleship. In other words, in the traditional view individual Christians are what they are because the church is what it is. In the view which prevails in most of our American communions the church is what it is because the individual Christians are what they are. The difference between these two views is very great and it is to be feared that many of our people have overlooked it. It was not sufficiently stressed at Oxford. Failure to recognize it will mean needless confusion. It is doubtful whether the view of the church which prevailed at Oxford can ever be domesticated among our American churches, with the exception perhaps of the Lutheran and the Episcopalian.

This does not mean, however, that the "high" view of the church which was reflected at Oxford may not have its counterpart in America. There is a very close relationship, though it is not commonly recognized, between the centrality of the church in traditional theology and the centrality of fellowship in a social philosophy of religion. The idea that the church has a unique significance and function, that it is in a peculiar sense the medium of spiritual truth and the revelation of spiritual reality is not dependent upon any particular theological doctrine. It flows from collective experience. If the Oxford Conference stimulates us to a "high" theory of the church in this sense it will render a great service to American Christianity.

Fourthly, the Conference flung out a fresh challenge to unchristian forces in the social order. The searching analysis of the capitalist system with its acquisitiveness, its materialism and its denial of Christian vocation; the forthright denunciation of racialism and nationalism which cut so squarely across the Christian message; its insistence that the Christian gospel is relevant to all the problems of life—all of this gave evidence of the ethical vitality of the Oxford Conference.

There was little defense at Oxford of the extreme "Barthian" position that Christianity is not relevant to the life of the world. Furthermore, while those delegates who held to a mystical view of the church could not accept any imputation of sin to the church itself, the Conference as a whole was not slow to recognize that the church as a body of professed Christians has failed to "be the church," has participated in the world's sin, and has become tainted with all the evils of the secular order. Recognition of this fact gave rise to the slogan, often repeated, "Let the church be the church." Nothing was more conspicuous at Oxford than the sense of "tension" between the absolute requirements of the Christian ethic and the imperfections of all man's devices. There was unremitting insistence that Christianity must combat every social evil in the world; yet there was the oft-recurring admonition that the Kingdom of God is not built by human hands and that no utopia of man's devising can fulfill the Christian hope.

Here again is a point at which American Christians will do well to scrutinize the Oxford reports critically. If our

liberal Christianity has been too facile in its optimism, the tendency at Oxford to minimize human instrumentality and to look to heaven for the cure of earthly ills might easily engender an unhealthy attitude of "escape."

Finally, a difficulty may be noted which was not clearly recognized at Oxford. It can be only briefly mentioned here. When it was proclaimed that the Church must "be the church," emphasis was placed on the purity of its fellowship; it is "supra-national, supra-racial, supra-class." This means, of course, that a member of the church is a Christian before he is an American, an Englishman or a Frenchman, that he is a Christian before he is a white man or a brown man. It would mean that the church's attitude on any social question would have no relation to the wealth or poverty of those who belong to it. All of this, everybody knows, is not true. Oxford knew it was not true and recognized this by saying that the church cannot identify itself with any particular political or economic doctrine. But the practical problem arising out of this conflict between ideal and actual, between theory and practice, was not squarely faced. The gulf between the absolute ethic of prophecy and the practical ethic of compromise was left too wide. The illusion was encouraged that somehow the church can keep its purity by preserving its absolute witness to truth and right, by pronouncing judgment upon the world while keeping itself unspotted from the crude realities and rough, but inevitable compromises of life.

At least so it seemed to me. If the church as church has no responsibility for evolving a practical ethic, for dealing with method as well as with motive, its social effectiveness is bound to be less than many of us have believed. True, it cannot be more Christian than its membership. It cannot go "left" while the majority of its members remain "right." But does this mean, as one of the most eminent theologians at Oxford said, that the church, as church, can have no social program? Here is a continuing problem for American Christians, and for Christian educators most of all, as they seek to utilize the "decisions" of the Oxford Conference.

Are Children Members?

(Continued from page 9)

lowers of Jesus. Already he has a sense of belonging to the church fellowship and may eagerly anticipate the time when he makes this public declaration of his intention to accept and follow the way of Jesus Christ.

Most of these rituals provide for the rededication of parents and of the congregation in connection with this high occasion. A great deal more emphasis could profitably be placed upon this phase of the service than is usually the practice. It helps to give the children a fuller realization of the importance of their vows.

It seems desirable also that church fathers should agree within a denomination, on a plan for "accounting members" that would prevent the distress and confusion that some times comes to a child when somebody says he "doesn't belong." Some denominations have solved this problem by recording two types of members. This difficulty remains to be solved by those who are willing to provide adequately for the Christian training of children in home and church; who will help to bring about in the entire congregation a congenial attitude and atmosphere in which children feel at home; and who will take seriously their own vows for bringing them up "in the admonition and nurture of the Lord."

Is Your Church Responsible?

By J. S. ARMENTROUT*

IT IS generally recognized that before enough leaders for the many activities of all the churches can be equipped for their tasks, each church must realize that it has the primary responsibility for determining the type of leadership it needs and for educating its leaders. This does not mean, unfortunately, that every church will have leaders of the same ability or skill, but it does mean that each church which is interested in the growth and development of its leaders must assume primary and basic responsibility for the guidance of this growth.

That the possible leadership in churches varies is a commonplace. Too often this commonplace has been used by those churches which felt that their possible leadership was limited in general education or background as a sort of "defense" against doing anything to improve those who are available. On the other hand, some churches are ready to indicate the general education, the social position, or the business success of their workers as being proof that they have no need of special equipment for the tasks of Christian education. There is no way to secure competent workers other than to develop them and no church has the right to expect that some other agency is going to develop people for it when that church does not assume any responsibility itself.

This emphasis does not assume:

First: That a program of leadership education will be confined to the four walls of any one church or that any one church likely will be able to do all that should be done. This should be clearly understood, for often-times when an emphasis is placed upon the responsibility of the church it is taken for granted that one is thinking in narrow terms. Many times what promised to be a fine bit of careful thinking and planning on the part of a single church has been blasted by the searing word "denominational" or "sectarian." It is recognized that when a church assumes its responsibility it will make use of many agencies and seek out some of which it had perhaps not known before. Perhaps it will be fair to say if a church recognizes its responsibility it will really cease to think in terms of agencies and will seek basically for that which will help its leaders to grow. If this could happen it is evident that the four walls of no church could confine such a program, nor could the limits of the community. What a change from the point of view that takes it for granted that one class or one school a year is a program for the development of workers!

Second: That the basic element in this emphasis is a narrow, parochial point of view. This has sometimes been charged against those churches which have honestly tried to carry through the task of training leaders. This proposed emphasis simply recognizes that whatever agencies may be

The Protestant Christian education forces of North America, in the meeting of the International Council of Religious Education in February, 1937, approved a plan for a four-fold, four-year program of leadership education. The plan is to be launched in the fall of 1938, and the time between now and then is to be used in preparation. The first of the four emphases in the program is that of the responsibility of each particular church for the education of its workers. Dr. Armentrout discusses the implications of this emphasis.

used, the development of leadership is a responsibility from which no church can escape.

Third: That in carrying out this responsibility each church in any community will proceed independently of each other church. The writer is stressing this for he has often been met by the assumption that when the church has once recognized and accepted this responsibility it must carry it out without reference to any other group. In a sense this is true; each church must carry its own responsibility. A cannot be responsible for B. But, it is not necessary that A and B shall not work together part of the time at least. It would be necessary, however, if A and B should work together in a community class, that each shall recognize that this class is its agency and is itself actually at work. The curse of many so-called community efforts has been that they have been set up by those churches which are careful not to proceed independently, but which then give little support to the schools because forsooth, they are interdenominational efforts and "we are not responsible."

There are certain positive statements to be made about this emphasis and the reasons for it. *On this basis the emphasis asserts:*

First: That it is essential that leadership education be considered an integral part of the on-going program of the church. Each succeeding year brings its own requirements for new workers in every church. Some retire, some move away, there is an enlarged work to be done, there is need for additional workers for new and unusual services. Young folk, year by year, are coming to the point where they should be making their contribution to the church in service and they must be equipped for this. All of this is to say that the church cannot depend upon any sort of sporadic or casual program if it is to meet its leadership needs. Nor has it any right to depend upon any program outside of its own on-going plans. The program for the development of workers must be part of the total program of the church, fitted into it, profiting from it, and making returns to it.

Second: That unless each church carries its responsibility in this field the church can never hope to have an adequate supply of trained workers. The many churches cannot look to the few churches to train leadership and there are no agencies established for the purpose of creating a reservoir of trained people on which churches may draw. Ultimately it all comes back to the particular church and its own work in the field. Is it not fair to say that the church which will not attempt to train its workers has no right to have trained workers?

Third: That there is value in each church carrying this responsibility, since the training program should be adapted to the situation in which folk will work. Something of local color should be apparent in every attempt at education. This makes allowance for different points of view, for the

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demands which the local church program makes, and for the needs apparent in varieties of church administration.

Fourth: That, basically, the best education takes place "on the job." A local church program can most readily take advantage of this through supervision, through relating discussions to specific problems, and through providing those activities through which growth may take place. One of the most difficult situations to be met in even the best of summer training schools is that their work is so often "in a vacuum," removed from the actualities of the situation. This need never be a handicap when the church is carrying its own program.

Fifth: That the church will seek out a wide variety of ways for training and will weave all these into its program. As has been suggested, this will involve the use of every possible agency; it will also involve the full use of every opportunity inherent in its own on-going program of education. Thus the work of the older departments and the societies will provide opportunity for training of pupils in the fundamentals of the work of the church. Thus, too, it will be possible to place an emphasis on the selection of those who show ability and the setting of them apart for further and richer training.

Many give intellectual assent to this underlying belief in the responsibility of the church; often those who have done nothing about it. How may the church proceed?

The bulletin of the International Council, "Enlisting and Developing Church Workers" is probably the best answer to this question. It should be part of the equipment of every pastor and of every church committee working on a program of Christian education. The suggestions there will not be discussed here.

Four things may be briefly suggested for those churches which want to undertake this matter in a serious fashion.

First: There should be constant study of the personnel of the church to discover those who have potential possibilities as workers. This will include the study of children and youth as well as of adults. The small child who seems to be interested and to have possibilities should be early spotted and provision made for such guidance as is needed. A more elaborate program of guidance should be provided for youth and adults.

Second: An attempt will be made to discover the agencies of training available and the ways in which they may be used. Some of them will provide help which the church will not duplicate. Such a survey will doubtless reveal some things which the church must provide. It will undoubtedly be true that agencies outside of the church cannot serve all the present workers and very few of the prospective ones. This additional service will be the special field of the church.

Third: When the church begins to take seriously the matter of developing its leadership it will begin to see that it must provide for the development of their vital religious experience. When I am told by pastors that they must beg people to undertake to lead others to know Christ I wonder what the church has been doing. The "sense of compulsion" must be the result of the total impact of the church upon an individual.

Fourth: The church will begin to recognize adequately work done and to make demands upon workers. Neither of these is done in most cases.

Your church is *primarily* responsible for training your workers. This is a responsibility you cannot dodge.

March, 1938

Convention Travel and Entertainment

THE time has come," as the Walrus remarked, "to talk of many things," including how you are planning to get to Columbus next summer (June 28-July 3) for the International Convention on Christian Education—and where you will live when you get there.

Here is a local church in which they are making up an auto party. They have discovered that five can travel by car for the cost of two by train. They will see some new places of scenic interest on the way, stop and visit the Aunt Mary of one in the party and the cousins of someone else, and, taking it altogether, have a real trip. They will divide their party among the main departments of religious education so that their entire church will feel the impulse of the Convention when they return.

Here is a report from a state council that is making up a special train. Workers from all parts of the state will gather at a central point and join the party. All phases of work will be represented. The fellowship of the trip and of the Convention will mean much in their state work.

The railroads, of course, will bring many people to Columbus. The low rates of recent years have produced an increase in railway travel. Special tours are being planned by the roads. Vacation trips coming after the meetings are projected. From the West Coast tourist sleepers at reduced rates are available. Columbus is close to the center of population so that large numbers of delegates will reach the city in a day trip at the low coach fare and arrive in time for the opening session. See your local agent about rates.

Bus service is now an accepted part of modern transportation. Some groups will charter special buses for a delegation from a church, county, state, or other natural grouping. Many will travel on the regular buses which are now cheap and accessible everywhere.

When you arrive in Columbus you will be royally entertained. Many delegates will live in private homes where the \$1.00 per day rate will prevail. As low a rate as this will be found in some hotels. The following information regarding hotel rates is provided by the Columbus Convention Bureau which certifies that all hotels here listed will entertain, without race discrimination, delegates to this Convention.

Deshler-Wallick: Single \$3 to \$7; Double \$4.50 to \$10; Three or four in room \$7.50 or \$8

Neil House: Single \$3 to \$5; Double \$4.50 to \$7; Three or four room \$5.25 or \$6

Fort Hayes: Single \$2 to \$3.50; Double \$3.50 to \$6; Three or four in room \$4 up

Chittenden: Single \$1.75 to \$3; Double \$2.50 to \$6; Three or four in room \$3.75 to \$6

Southern: Single \$1.50 to \$3; Double \$2.50 to \$4.50; Three or four in room \$4.50 to \$6

Virginia: Single \$1.50 up; Double \$2.50 up; Three or four in room \$4.50 up

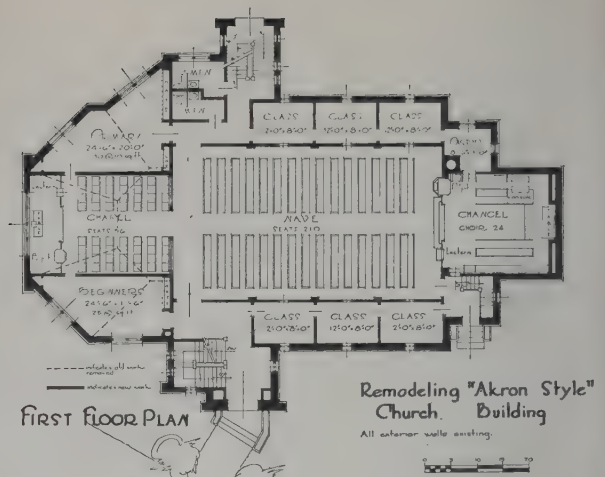
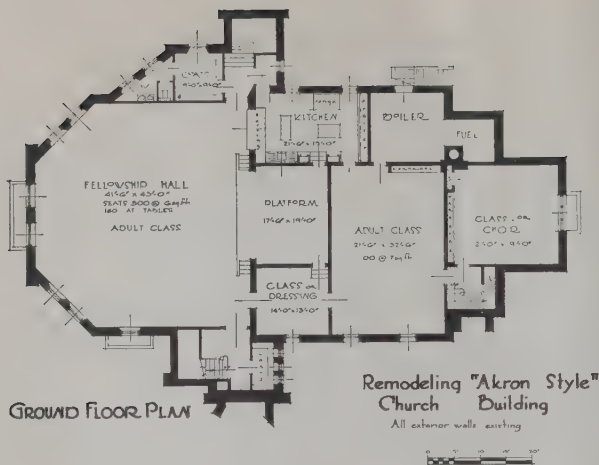
Broad-Lincoln: Single \$2 up; Double \$3 up; Three in room \$5 to \$5.50

Park: Single \$1 to \$2; Double \$1.50 to \$2.50

Rol-Eddy: Single \$1.25 to \$2.50; Double \$2 to \$4

Bliss: Single \$1.25 to \$2; Double \$2 to \$3

(Continued on page 39)



If You Cannot Build a New Church

By E. M. CONOVER*

WE cannot hope to erect a new church building for many years. Meanwhile our teachers and workers are eager to put into practice the excellent methods they have learned and use more of the fine materials available." "We wish to use dramatics. How can we build a stage in our old building? Where can we have dressing rooms?" "We have eleven teachers competing for attention in the same room at the same time. May we not build some partitions? If we do, how about getting light into the rooms?" Increasingly these questions reach our desk.

At conferences and workers' institutes we are bombarded with requests: "Won't you please visit our building before you leave town and tell us if anything can be done? Can open, well-like spaces running up through Sunday school buildings be floored over?" "Can bleacher steps in class rooms be leveled down?" "Can dark, ugly 'art' glass be removed and clear glass and pretty drapes substituted?" Many well-trained teachers refuse longer to endure the nerve-expending task of working with intelligent children and young people in rooms that would not be tolerated in a public school building. Teachers are tired of working in parts of rooms, open front stalls and galleries.

Many churches have so improved existing buildings that while the results obtained are not as good as would be possible in a new building, the efficiency of the church school work has been marvelously improved. Chapel-like rooms have been arranged to facilitate worship; open wells have been floored over; partitions have been constructed, and many other types of improvements have been found possible.

The first step in an improvement enterprise is to make an examination of the building and compare the facilities now existing with the needs of the required program. To help church groups make this examination, the Interdenominational Bureau of Architecture publishes, at ten cents a copy, a Church Building Examination Blank with a schedule of questions and suggested scoring points. The church

school's committee on property and equipment, in cooperation with those who determine the policy and program of the school, might make a thoroughgoing examination of the building and then report the needs and possible improvements. Even a pair of attractive drapes hung at a window may so improve a room that the morale and efficiency of all the work done in that room are greatly enhanced. One group of seventy-five churches has adopted a five year building improvement program, each church doing something every year for the improvement of the building or equipment, if only to lay an attractive new floor covering.

Almost every remodeling or new building project requires individual study and a specially prepared solution. However, we may note in general terms for purely suggestive purposes, some more or less typical conditions, and hint at possible improvements.

The one-room church. Thousands of loyal church school workers are doing the best they can in many thousands (10,000 in one denomination alone) of one-room buildings. Many of these buildings are too wide and too high. Sometimes the whole building may be divided by constructing a partition through the middle. On one side of the partition a churchly sanctuary may be arranged, sufficiently large to seat the largest congregations that worship there. The pews may be cleared out of the other side of the building and rooms provided for the various religious education and other activities. Sometimes the building is high enough for two complete floors on one side of the partition. The proportions of the space prepared for the sanctuary are likely to be much more suitable for worship than in the building as originally arranged. In some cases, the rear of the building may be partitioned off and a two-story section of rooms constructed. Many one-room churches may be greatly improved by partitioning a room at either side of the pulpit platform or chancel. The front part of the building is then made more impressive and suitable for worship, and two useful separate rooms with sound-proof partitions are provided. Such improvements greatly increase the space actually available for

(Continued on page 40)

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Their Easter

By LUCY WETZEL McMILLEN*

EASTER: new life; abundant living. Teachers of children may catch hold of this joyous amaze so that the gladness of that first Easter becomes vital for the boys and girls with whom they come in contact.

As the season of Easter approaches, we are concerned about the emotional response of our children. With commercialized Easter rabbits, new hats and dresses, we wonder if children get any of the spirit of Easter. We are not unmindful of the danger in teaching the meaning of the cross, which is definitely adult in its appeal. We covet for our children a happy season, so imbued with the spirit of new and abundant life that this time of the year may lay the foundation for the appreciation of the One who came that we might live.

One way to create for those in the children's department a growing joy of living, is to build worship programs for the Sundays preceding Easter on the theme of *Life*. This need not change lesson plans, or Easter programs, or pageants. It is merely one approach to the Easter service which may bring a finer understanding of this season. To vitalize these stories, informal dramatization is used.

On one Sunday the leader tells the story of David and Mephibosheth. The theme of the story is David's love for Jonathan, which caused him to save the life of Mephibosheth. (I Samuel 20:1-17, II Samuel 9:1-11.) After the story, a group of boys may dramatize it. It divides easily into three scenes. *First*: David asks concerning Jonathan's family. The servants are cautious for they know the new king may wish to put to death any aspirant to the throne. Saul had sought David's life; would he not in turn condemn Saul's grandson? *Second*: The servants go to Mephibosheth. He is extremely frightened. However, even though his life may be forfeit, the King must be obeyed. *Third*: David recalls Saul's cruelty; the lame Prince is of Saul's line. Then David remembers his love for Jonathan. Mephibosheth is brought before King David. David's real reason for seeking the Prince should not be revealed until the climax. For love of Jonathan, David spares Mephibosheth's life, and makes him as his own son.

The following Sunday, the story of Naaman's wife and the Little Maid, is used. (II Kings 5:1-16.) The courage and faith of a little slave not only saved the great Captain's life, but saved him from tragic illness. This dramatization may be prepared by a class of girls. There are two scenes. *First:* The Little Maid finds her Mistress weeping. The woman tells the child of her husband's illness. There is no hope of health, or even of life after the dread disease of leprosy takes possession of one. The Little Maid tells of a prophet of mighty power, in her own land; the woman decides to tell her husband about Elisha. *Second:* Many days later, the Mistress and the Maid are in conversation again; this time there are no tears. The great Captain has returned. The story of how Naaman went to Elisha is told by the woman. The Captain not only lives,—he is healed! The

* Monroe, Michigan.



Hans Lietzmann: "Christ's Betrayal"

Century Photos

Mark may have seen Christ's arrest

child gives thanks to Jehovah. The worship program should include a hymn of thanks.

For the third Sunday, use the story of Jairus and his daughter. (Luke 8:41-56.) After the story, the dramatized telling may take the form of simple dialogue by two girls, Jairus' Daughter and a Girl of Today. In short questions and answers this Girl of Today learns the story of the child of long ago, whose life Christ restored. The following paragraph is suggestive for the Daughter's final speech: "Jesus came home with my father. He came to my room. Oh, so very tenderly he took my hand, and lifted me up. He said to my father and mother, 'She is not dead. She is asleep.' He woke me, and asked my mother to get me some food. How we love him! And we give thanks to the One who gave life to me!" With this story use such songs as "I Think When I Read that Sweet Story."

Fourth Sunday. The story of Mark may be partly legendary. Some commentators believe he was the "young man" who was present at the arrest of the Christ. Some say it was in Mark's mother's home that Jesus celebrated the Last Supper. It is easy to believe that a young lad in Jerusalem would hear many stories about Christ and his disciples. Use Mark's narrative for teacher's preparation of the story. (Mark 14:12-52; 16.) A story telling of "First Easter, and Mark, Lad of Old Jerusalem," may be found in *Pilgrim Elementary Teacher* for March 1937. For the dramatization, let Mark and a Lad of Today tell the stories of the Last Supper, the arrest, and of the gladness of Easter morning: "Christ is risen from the dead!"

On Easter morning build the worship program around the beauty and joy of spring, which celebrates the coming of renewed life in trees and flowers. Use such a song as "This Is My Father's World." The song, "I Think When I Read that Sweet Story" may be an introduction to the presentation

(Continued on page 39)

Federal Child Labor Legislation

What Are the Facts?

By GERTRUDE BINDER

The purpose of the National Child Labor Committee¹ is: "To promote, through investigation, legislation, and public education, the protection of children from employment under conditions that are prejudicial to their health, education, or welfare; and to increase opportunities for vocational guidance and training."² Miss Binder, in the Department of Research and Publicity of this organization, has prepared the following article at the request of the Bureau of Research of the International Council of Religious Education.

FIGURES submitted to the Federal Children's Bureau from thirty states and the District of Columbia—none of which have made basic changes in their child labor laws—show an increase of forty-eight per cent in the number of fourteen and fifteen-year-old children receiving first regular employment certificates for full-time work during the last six months of 1936, over the number receiving such certificates for the same period in 1935.

These figures apply to a small proportion only of the children actually employed. Many, for whom no employment certificates are required, are employed in industrialized agriculture, where they are subject to the hazards, privations and unstabilizing conditions of migratory labor camps. Others are in the street trades, where legal protection against occupational risks is often denied and where inducements to delinquency are constantly before them. Still others are in industrial homework, where hours and conditions of work are unsupervised and where the unbelievably small earnings pull down the standards won by the organized workers in factories and mills. The accompanying chart and explanatory statement show vividly the situation with respect to employment certificates as a result of federal regulation when the NRA codes were in force.

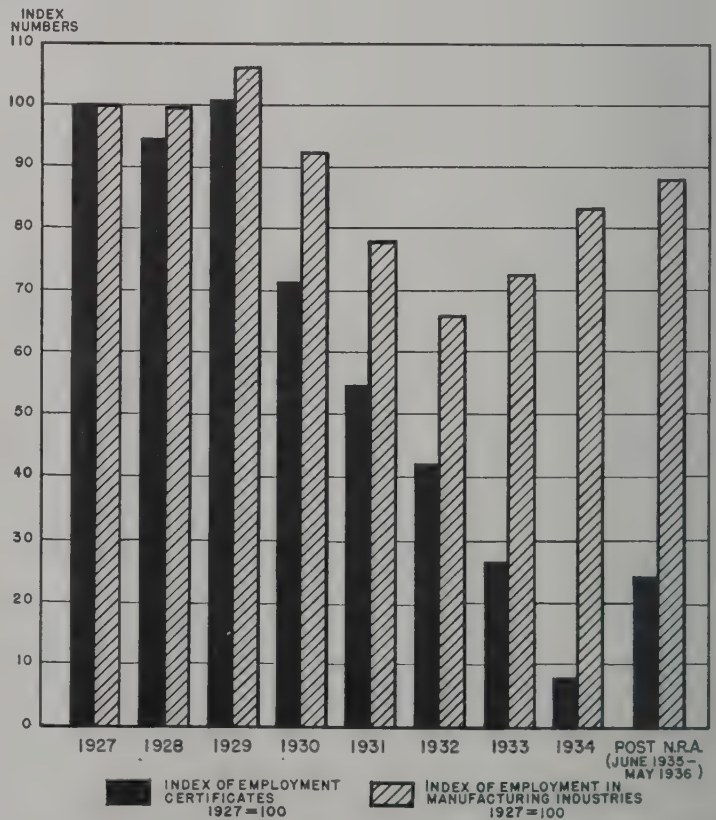
Under the existing powers of Congress, it is impossible to do much more than scratch the surface of the child labor problem, since legislation based on the authority of the federal government to regulate interstate commerce would reach only about twenty-five per cent of the country's juvenile workers. Ratification of the child labor amendment to the federal Constitution, which is now before the states, remains the only means by which the exploitation of children can be eradicated completely. Only seven states which have not yet endorsed the amendment meet in 1938. Since eight more are needed to complete ratification, the propo-

posal cannot possibly become a part of the Constitution before 1939.

Meanwhile, in both Kansas and Kentucky, opponents of the amendment have carried their fight to the highest courts, where ratifications by 1937 legislative sessions, reversing the action of previous legislatures, have been challenged. The judicial appeals were made, on the one hand, on the basis of certain points of importance in the particular states concerned, and on the other hand on the grounds that a state has a right to act only once on a proposal to amend the federal Constitution, and that the

Index of employment certificates is based on reports of employment certificates issued for children 14 and 15 years of age in 33 representative cities of 100,000 or more population reporting for each year of the decade ending in 1936. To make a fair comparison between years, a rate of issuance of employment certificates, that is, the number of children certificated per 10,000 population 14 and 15 years of age, was computed for each year.

Index of employment in manufacturing industries is that of the U. S. Bureau of Labor Statistics, adjusted to a 1927 base.



Courtesy, Federal Children's Bureau

This chart shows that before 1933 a rise in general factory employment was accompanied by a rise in the number of employment certificates issued to children 14 and 15 years of age. In 1933 and 1934, the years in which the NRA codes with a 16-year minimum age were in effect, this tendency was reversed, and during the period the codes were in operation, employment of children decreased notwithstanding a continuing rise in factory employment. After June, 1935, when the codes went out of existence, the number of certificates issued increased and the usual tendency for child labor to follow the trend of general factory employment was resumed.³

³ "Child Labor Facts." New York, National Child Labor Committee.

¹ 419 Fourth Avenue, New York City.

² Kurtz, Russell H., editor. *Social Work Year Book 1937*. New York, Russell Sage Foundation, 1937. Page 612.

pending amendment has lost its validity through age. Opposing opinions on these matters have been handed down in the two states, the Kansas court upholding ratification and the Kentucky court declaring it illegal. It is probable that both cases will be carried to the United States Supreme Court.

During the 1937 regular session of Congress, Senator Vandenberg of Michigan proposed a new amendment to be substituted for the one now pending before the states. The Vandenberg amendment, which was reported favorably by the Senate Judiciary Committee but was not acted upon by either house, would empower Congress "to limit and prohibit the employment for hire of persons under sixteen years of age." It differs from the pending amendment in that the age minimum is reduced to sixteen years, the word "regulate" is omitted, and the phrase "employment for hire" is used instead of "labor." This new proposal would exclude from protection many types of child workers, such as those in industrialized agriculture and those who are not hired directly but work with adults on a piece-rate or contract basis. Boys and girls sixteen and seventeen years of age engaged in hazardous occupations would also remain unaffected. In addition to this, the submission at this time of a new proposal would mean the scrapping of the twenty-eight ratifications already secured to the amendment now before the states.

Two important proposals for immediate federal legislation to control child labor in those industries engaged in interstate commerce were also introduced during the 1937 regular session of Congress, and have not yet been finally disposed of.

The first of these, the Wheeler-Johnson bill, utilizes the methods which have been applied to the control of the products of prison labor. It prohibits the shipment in interstate commerce of goods made wholly or partly by child labor into states which have forbidden the sale of such goods, but establishes no uniform national standard. Other provisions of the bill, as it now stands, prohibit any shipment in interstate commerce of goods in the production of which child labor has been employed. The employment of minors in extra hazardous occupations is included under the definition of child labor in this bill. Enforcement of a law such as this would require the identification of specific articles on which children had worked, and would depend upon prosecution for violations rather than prevention of illegal employment of children. The Wheeler-Johnson bill has been passed by the Senate, but has not been considered by the House of Representatives.

The other important proposal for immediate federal legislation was included in the Wages and Hours bill which was recommitted to the House Committee on Labor at the close of the special session of Congress. Whatever the merits or demerits of other sections of this bill, in the form in which it was finally sent back to committee, its child labor provisions were better than any that had been proposed up to that time. They prohibited the shipment in interstate commerce of goods from any establishment in which children under sixteen had been employed, or in which children under eighteen had been employed in hazardous occupations. The most undesirable exemptions which had been included in earlier drafts of the bill were eliminated or modified. Administration was to be in the hands of the Children's Bureau and was to be carried out through a system of

employment certificates in the issuance of which state and federal agencies would cooperate.

Legislation of the type embodied in the final draft of the Wages and Hours bill is modeled after the first federal child labor law, which was found to be extremely successful during the brief period that it was in force. A federal law of this sort, whether passed separately or as a part of general wages and hours legislation, would provide genuine and effective protection to the twenty-five per cent of our child laborers who are employed in interstate commerce industries. Protection for the remaining three-fourths can be insured only through final ratification of the child labor amendment.

QUESTIONS FOR DISCUSSION

1. What is the situation in your community with respect to the number of children under sixteen years of age who are employed? What types of work are they doing?
2. What provisions has your state made for regulating child labor? How adequate are these for taking into account all types of work in which children engage?
3. In what ways may your group cooperate with local or state agencies already in the field, having purposes similar to that of the National Child Labor Committee?

Leadership in Meditation Groups

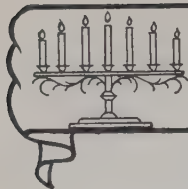
(Continued from page 5)

reality of spiritual things, and is prepared to participate with reverence and faith; b. A simple, dim, quiet place of meeting; c. Deep relaxation, aided by a suitable ritual read or spoken by a reverent leader; d. Centering of the group thought upon some common spiritual objective which is real and vital to each member of the group; e. Very brief use of highly appropriate phrases of Scripture or of spiritual poetry; f. A period of five to ten minutes of complete silence; g. A closing prayer which springs out of the spiritual depths of the group consciousness.

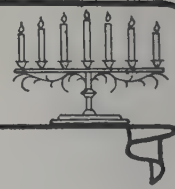
6. Some groups become morbid and stale because attention is devoted almost wholly to obtaining inner spiritual experience and to converting other people. Wholesomeness will be promoted if at least an equal amount of time and attention is given to applying spiritual power toward transforming one's own social relationships and toward helping reconstruct the social order.

Members of the Meditation Fellowship will find additional suggestions in Chapter IV of *Living Religion*, on "Group Meditation." Those who are sending in written reports are asked to answer the following questions:

1. Which of the projects in the above-mentioned chapter have you carried out?
2. To what meditation group, if any, do you now belong?
3. Who is acting as leader of this group?
4. What is the usual program of the group meetings?
5. Give an account of the most successful meeting which the group has held, telling in detail the features which were most helpful.
6. What conditions have you found to be most conducive to success in meditation group meetings?
7. What conditions have seemed to be the greatest obstacles to high spiritual experience in the group and to growing vitality in its spiritual fellowship?



Suggestions for Building APRIL WORSHIP PROGRAMS



PRIMARY DEPARTMENT

By Eldyth Proper*

GENERAL THEME: *Discovering God*
THEME FOR APRIL: *Discovering God*
through New Life

For the Leader

EASTER'S GIFTS

I like to think how Jesus walked
In an old garden in the morning light,
And how the Easter lilies blooming there
Poured out their perfume for the Lord's delight.

He often sat a little while to rest
With children leaning close on either hand,
And taught them of the Never Ending Life
In simple words that they could understand:
How little grain seeds, falling to the ground,
Put out their new strong roots, to grow again
The very grain that gives us daily bread,
Made sure by fertile earth and sun and rain.

And so, when empty nests wait on the boughs
And fields and gardens take their winter nap,
I know it's only resting time awhile,
That leaves are coming with the rising sap.

I like to think that Easters everywhere
Bring new life to the earth each spring;
That budding lilies and a robin's song
Are Easter gifts the children share with him.

—DOLORES BINGAMAN¹

As we again approach the Easter season, as leaders of primary boys and girls, we are confronted by a number of questions. Perhaps we are asking ourselves just how we can interpret this Easter message and make it more meaningful to ourselves and our children. We may also be wondering if it is advisable to tell the Easter story at all, or whether it would be better to concentrate on the newness of life as we find it in nature. This Easter story presents so many complications, we say, and it is so difficult to know what to tell and what to leave untold. It might help us to meet this situation if we would stop and take time to think through clearly just what Easter means to us. Have we been placing too much emphasis on trying to interpret the death of Jesus, and not enough time on trying to interpret his life? If it were not for the fact that Jesus conquered death, and because of it, has lived in the lives of his followers ever since, he would not have been remembered any longer than hundreds of other good and kindly men. But he is still remembered, two thousand years after his death, not because of the way he died, but because of the way he lived, and because he proved to the world that life can never die.

We may be disturbed because we are afraid that our children may bring up some of the details of Jesus' death, and we wonder just how we can explain it.

Would it be possible to change the direction of their thinking and to help them to understand some of the reasons why Jesus was killed rather than the way he died? Our children may have picked up from their associates or from some prejudiced or unthinking adult, that the Jewish people were responsible for the death of Jesus, and on them alone rests the blame. Will this attitude, we say, undo all that we have tried to do in helping them to be more tolerant and to have a better understanding of these people? It is true that the Jews were responsible for Jesus' death, but only because he was a Jew and lived in the country with Jews. There have been men in all times and in all countries who have been enemies of goodness and kindness and love, and they felt then, just as they feel today, that by putting to death the person who exemplifies these attributes they were killing these things themselves. It is a tragic thing that men have not learned even today how faulty this reasoning is. And men have ever since Jesus' day been crucifying him by trying to kill those things which he represents.

And so may we see this Easter season as a time of rejoicing for life that is continuing and constantly being renewed in the spiritual realm as well as in the natural one. May we share this experience with our boys and girls, as we study first the signs of new life as we find them in the world around us. Even the child in the heart of the city can find some evidence of new life—a tiny new blade of grass, the swelling buds on the trees, some daffodils or tulips in the florist's windows. From there we may lead our children so they may discover how they may help in nurturing this new life, not only in nature but in themselves as well. The Easter message will be concerned with the newness of life which comes to us in Jesus and through Jesus. This will lead us to a discussion of God as the giver of all new life.

May this month, then, be a season of joy rather than a season of sorrow, for all of us, adults and children alike, as we share together this new life, one of the most precious of God's gifts.

Suggested Emphasis for Each Sunday

APRIL 3—*Signs of new life.*

APRIL 10—*Helping nurture new life.*

APRIL 17—*New life through Jesus and in Jesus.*

APRIL 24—*God, the giver of all new life.*

Activities that May Lead to Worship

1. Make a list of all the signs of new life the children have seen.

2. Go out on an excursion to try to discover signs of new life.

3. Let the children choose interest groups and work on a special interest. One group might choose to learn some spring songs and form a choir for the Easter worship service; another might choose to make a frieze for the room or a decoration for the windows in the room; another might discover some lovely poems to share with the rest of the group and make poem books for themselves; another might make spatter work prints of signs of new life they have discovered; still another might wish to plant bulbs and make favors to share with an institution. These are only a few of the special interests in which the children might wish to work.

4. Plan a worship service which might be used in the regular worship service of the department, or might be shared with another group.

5. Make flower pots or bowls from clay. These may be painted and shellacked.

6. Make transparencies for the windows.

7. Use some of the birthday money or any special fund which you may have to buy flowers for the sanctuary. Be sure that they are supervised, but let the children arrange their own flowers. You will be surprised at the artistic result.

8. Make a "season" book, illustrating it with signs of the various seasons.

9. Make a spring garden for the room. Make it similar to a terrarium, using tiny pine trees, small hepatica plants, blood root, spring violets, arbutus, etc.

10. Create an Easter song, poem, psalm or litany.

11. Write original stories about some of the signs of new life they have discovered. Make a collection of these stories and make them into a department story book. The children might illustrate these with original drawings.

12. Make Easter cards to take home or to send to friends.

13. Dramatize "Spring in the Brown Meadow" by Elizabeth Edland.

SONGS:

From *A First Book in Hymns and Worship*:² "On a Spring Day." "Hymn of Praise." "Tis God Who Sends the Spring." "Fair are the Meadows." "All the Happy Children." "Overtones." "Why?" "Christ is Risen."

From *Worship and Conduct Songs*:³

* Superintendent, Primary Department, First Methodist Church, Schenectady, New York.

¹ From *The Pilgrim Elementary Teacher*, March 1937, Pilgrim Press, Boston, Mass., used by permission.

² Abingdon Press, 420 Plum St., Cincinnati, Ohio.

³ Presbyterian Committee of Publication, Witherspoon Building, Philadelphia, Pa.

"Nature's Message." "For the Beauty of the Earth." "This is my Father's World." "He Hath Made Everything Beautiful." "Comes the Wondrous Hour." "Sleeping and Waking Seeds." "God's Love is Everywhere."

From *Primary Music and Worship*:⁴ "My Garden." "Tis Springtime, 'Tis Springtime." "The Bird's Return." "Sing a Song of Spring." "Nature's Easter Story."

From *Song and Play for Children*:⁵ "Green Things Growing Everywhere." "Blue Sky, Soft and Clear." "Sleep, Little Seed."

From *Songs for Little People*:⁶ "God is Love." "Growing."

From *When a Little Child Wants to Sing*:⁷ "Easter Day." Signs of Spring. "Lo, the Winter is Past." "The Pussy Willow."

SCRIPTURE:

"He causeth to come down for you the rain."—Joel 2:23c.

"The birds of the heaven have nests."—Matthew 8:20b

"God giveth us richly all things to enjoy."—1 Timothy 6:17

"Sing unto him, sing praises unto him; Talk ye of all his marvelous works."—1 Chronicles 16:9

"The Lord hath done great things for us whereof we are glad."—Psalm 126:3

"For lo the winter is past, The rain is over and gone; The flowers appear on the earth, And the time of the singing of birds is come."—Song of Solomon 2:11-12

"He hath made everything beautiful in his time."—Ecclesiastes 3:11

"Behold, I am alive for evermore."—Revelation 1:18b

"I will sing unto the Lord as long as I live."—Psalm 104:33

"Blessed is he that cometh. . . Hosanna in the highest."—Mark 11:9b, 10c.

"Behold I make all things new."—Revelation 21:5b

The Easter story—Mark 16:1-7

PICTURES:

"The Spring Song"

"The Song of the Blue Bird,"—Kenyon

"Springtime"—Picture Set (Primary), Course 2, Part 2.

"The Easter Flower"—Picture Set (Primary), Course 2, Part 2.

"Spring's Awakening,"—Wireman

"Wild Flowers,"—Wireman

"Spring,"—Margaret Tarrant

"Tulip Time,"—Jessie Wilcox Smith

Pictures of the first Easter in the picture sets.

Magazine pictures—well selected and well mounted.

POEMS:

SPRING AGAIN

Soft rain in shining showers,
Bright fields of blooming flowers,

⁴ Presbyterian Board of Christian Education, same as above.

⁵ Pilgrim Press, 14 Beacon St., Boston, Mass.

Warm breezes gently blowing,
Gone winter's cold and snowing,

Clean winds, and kites are flying,
Overhead wild geese are crying;
New life in everything
And once again it's spring.

—FRANCES MCKINNON MORTON⁶

SPRING PRAYER

Dear God, I've found a secret place
Where little leaves make fairy lace.
I have a green moss cushion there,
And say a new spring thank-you prayer.
And then I hear a happy bird—
I know you're near and you have heard.

—EDITH LOMBARD SQUIRES⁷

A PRAYER

O God whose laws will never change,
We thank you for these things we know;
That after rain the sun will shine,
That after darkness, light appears,
That winter always brings the spring,
That after sleep, we wake again,
That life goes on, and love remains,
And life and love can never die.

—JEANETTE E. PERKINS⁸

LIFE OUT OF DEATH

Praise be to God! There comes
Out of the night the day,
Out of the gloom of wintertime
Spring with its flowers gay.

Praise be to God! There comes
Out of the chrysalis dry
Yellow or blue or snowy winged,
Gay little butterfly.

Praise be to God! There comes
Out of the buried grain
Wonderful life, a hundred-fold
Harvest of joy again.

Praise to our Father, God,
Giver of life to all—
Wonderful life that cannot die,
Given to great and small!

ALICE M. PULLEN⁹

STORIES:

April 3

"The Sleepy Caterpillar," by Emma Florence Bush 1

"The Lonely Spring," by Jeanette Perkins 2

"Herman's Birthday," by Jeanette Perkins 2

"The Littlest Bulb," by Verona Doris Lester 3

"How Brother Squirrel Awoke," by Florence Hoatson 3

"A Spring Song," by Vera E. Walker 3

"Winds, Birds, and Telegraph Wires," by Jay Stocking 4

April 10

"The Prince Who Did Not Know He Was Needed," by Jeanette Perkins 2

"Johnny Applesed," by Rebecca Rice 5

April 17

"Easter Story," by Jeanette Perkins 6

"The First Easter," by Elsie Ball 7

"The Garden of Arimathea," by Ruth Strippy 8

"What Jesus Wants Us To Remember About Him," by Armilda Brome Keiser 9

"As It Began to Dawn," by Ethel Smither 10

"Mark, a Lad in Old Jerusalem," by Lucy Wetzel McMillan 1

"Easter Joy," by Alice M. Pullen 3

"The Story of Easter" 11

April 24

"God Gives New Life," by Ethel Smither 12

"What the Caterpillar Found Out," by Mrs. Alfred Gatty 13

⁶ *Picture Story Paper*, Methodist Book Concern, 420 Plum St., Cincinnati, Ohio; April 18, 1937, used by permission.

⁷ *Picture Story Paper*, May 2, 1937, used by permission.

⁸ From *While the Earth Remaineth* by Jeanette Perkins, Pilgrim Press, Boston, Mass., used by permission.

⁹ *The Pilgrim Elementary Teacher*, March 1936, Pilgrim Press, used by permission.

"The Boy Who Wondered and Found Out,"
by Elizabeth Colson 11

STORY SOURCES:

1. *The Pilgrim Elementary Teacher*, March 1937, Pilgrim Press.
2. *Primary Worship Guide*, Jeanette Perkins, Pilgrim Press.
3. *All-the-Year Stories for Little Folks*, Elsie Spriggs, Fleming H. Revell.
4. *Stocking Tales*, Jay Stocking, Pilgrim Press.
5. *Exploring God's Out-of-Doors*, Rebecca Rice, Pilgrim Press.
6. *The Pilgrim Elementary Teacher*, April 1935.
7. *The Elementary Magazine*, April 1936, Methodist Book Concern.
8. *Children's Leader*, April 1935, Judson Press, Philadelphia.
9. *The Elementary Magazine*, March 1937.
10. The Same, March 1929.
11. *Second Primary Book in Religion*, Elizabeth Colson, Abingdon.
12. *The Elementary Magazine*, April 1935.
13. *The Pilgrim Elementary Teacher*, March 1934.

Suggested Program for April 10

THEME: *Helping nurture new life*

SETTING THE STAGE: Be sure that your room is suggestive of new life everywhere—a bunch of yellow daffodils, or tulips, yellow candles, a lovely spring picture on the worship center; spring pictures on the screen or bulletin board. Even your clothes and your manner should suggest joy. On the worship table or the browsing table, have a low basket in which there are packages of flower seeds. Choose seeds which grow easily in almost any soil and which do not require a great deal of care. Marigolds are a very good choice.

QUIET MUSIC: "Spring Song" by Mendelssohn.

CALL TO WORSHIP: "Sing unto him, sing praises unto him; Talk ye of all his wonderful works" (1 Chronicles 16:9)

SONG: "Overtones"

LEADER: Did you see any signs of new life during the week that we do not have on our list? (List was made the preceding Sunday of the signs of new life which the children have observed.) Suppose we add them to our list. Perhaps the person who wrote this verse for our Bible was thinking about some of these things when he said, "Stand still and think of the wonders of God." Would you like to be still a minute and think about these "wonders of God"?

PRAYER: O God, we would be still and think about these signs of new life which we see about us everywhere. For the blue sky, the soft winds, and the bright sunshine.

Silence. (Very brief.)

For the blades of green grass peeping through the earth.

Silence.

For the bright spring flowers, the snowdrops, crocuses, tulips, and daffodils.

Silence.

For the birds coming back from the Southland.

Silence.

For the waking of the butterflies.

Silence.

We would "stand still and think of the wonders of God." Amen. (For this prayer, use the list made by your own children.)

STORY:

THE PRINCE WHO DID NOT KNOW HE WAS NEEDED

There was once a little prince who wished he had something to do. His playroom was filled with the finest toys in the kingdom, but he was tired of them. He had arranged them in neat rows along the walls, and had been very cross when his small brother had come in and pulled the toy pony into the middle of the floor. "Play with me," the little brother begged, but the prince had said, "No, I'm tired of playing," and had put his pony back against the wall. He had hardly noticed when the small brother pucker up his face in disappointment and went away crying.

The prince's playroom was the nicest room in the palace, for so much sunshine came through the windows. The walls were nearly all glass, and often people said, "It is like a conservatory. You should have plants growing here." And because the prince had asked for it, the queen-mother had had boxes filled with earth, and had given him small plants to set out. But weeds had grown along with the plants and the indoor garden no longer interested him.

The prince looked about his playroom and wished and wished for something to do. He heard a step and his face brightened, but it was only Angelo, the boot boy. Angelo had just come to the castle from another country.

"Your shoes, Your Highness," said Angelo. "Thank you," said the prince. "You have made them shine very prettily."

The prince's shoes did shine, but not so brightly as Angelo's eyes. They were as big as summer moons as they looked around at the wonderful toys, and then at the indoor garden.

"Ah!" he exclaimed. "Your Highness has a garden! In the country where I come from we too have gardens, flowers everywhere! Even our lamp-posts have 'window boxes' around near the top, and flowers growing high in the air! You make these grow?" He went over to the boxes. "I? Oh, no!" replied the little prince. "Didn't you know? The good God makes them grow."

He put on his shiny shoes, and Angelo, after a minute, left. The prince looked out the window and wished there was someone to play with. He looked down the long path to the town and wished there was somewhere to go.

"If I went to town I could find a playmate," he said to himself. But he had never been to town alone. It was not far, just down the hill and around the turn. His nurse had often said, "A lad should have no fear; the good God has a care for all."

"I will go and find a playmate," said the prince, so he put on his velvet cap and his velvet cape and started out.

Halfway down the hill he passed a cottage with a green lawn in front. And who should be on the lawn but a lad of the prince's own size! He was on his hands and knees, and a tiny child was riding gleefully on his back.

"What a jolly looking boy!" thought the prince. "I will ask him to come and play with me."

He spoke to the boy, but, though the boy thanked him kindly, he would not come.

"I am busy taking care of my little brother," he explained, "and could not leave him."

"Does he need you so much?" the prince asked, disappointed. "My nurse says that the good God has a special care for babies."

"That may be," the boy replied, "but he needs me to help him. See! There is no one who can make him laugh and crow as I can." And he bounced up and down, while the child on his back gave out joyous little cries. So the prince went on.

By and by he came to the foot of the hill, and there he found a most beautiful garden filled with gay pink sweet peas, blue delphinium and every kind of flower you could name.

"I wish my plants would blossom like these," the prince was thinking, when around a clump of Shasta daisies came a boy. His face was sunburned and his hands were covered with soil, but his eyes were bright and laughing and he was the prince's own size.

"Will you come and play with me?" asked the prince at once.

"I should like to," answered the sunburned boy, "but I am busy making my garden grow." "Making your garden grow?" asked the prince, in surprise. "But God makes your garden grow."

"That may be," answered the boy, "but he needs me to help him. See," and he pointed to a cart full of grasses and weeds, "I have

pulled all these this morning. They grow fast, and they choke the flowers. Yesterday I trained the sweet-pea vines. Now I must water the garden, for it is dry."

So the prince bade him good-bye and went on his way. Presently he rounded the turn and found himself in sight of the market-place of the town. A group of teasing children were noisily calling after a boy and girl with a skin of a darker color than their own. They pointed and laughed and even threw sticks, and the two would have had an unhappy time of it, if it had not been for another boy, about the prince's own size, who was leading them away.

"I like that boy's looks," thought the prince. "I will ask him to come to the palace and play with me," and he ran to catch up with him.

"I thank you," said the boy when he heard the prince's invitation, "but I am busy now. I have to take care of these children. They are strangers here, only just come to this country. They have no one to care about what happens to them in a crowd like this."

"No one?" asked the prince, surprised. "But my nurse says the good God has a care for us all."

"That may be," answered the boy, "but he needs me to help him. For all I know they may not even know about God, but I can show them what friendliness is. See, they were in tears, and now they are smiling. I shall take them home to play with me. Will you come too?"

The prince had already turned back toward the palace. He was remembering how lonely Angelo the boot boy had looked. The good God surely cared for Angelo, but Angelo was a stranger, and it might be, thought the prince, that he needed friends his size.

As he hurried past the garden at the foot of the hill, he thought of his indoor garden. The good God surely sent the sun and drink for plants, but it might be, thought the prince, that he waited for the prince to help him make the garden lovely.

Halfway up the hill he passed the cottage, where the boy just his size was still making the little brother gurgle with delight. He thought of his own little brother, who that morning had been in tears because the prince would not play with him. The good God surely cared for his baby brother, but it might be, thought the prince, that he needed a big brother's help. The prince hurried faster up the hill. He saw Angelo standing alone outside the castle.

"Angelo!" he called, "will you play with me?" And he caught the lonely boy's hand and led him up to his playroom. They called in the prince's little brother, and took turns riding him up and down the playroom on their backs and laughed with him as he shrieked with delight. They played with every wonderful toy in the playroom.

Then Angelo said, his eyes on the plants he loved, "Shall we help the good God make the flowers grow?" and quickly showed the prince how to pull away the weeds and water the plants.

And from that time on the little prince never lost a chance to work with the good God to make a friendlier and happier kingdom.

—JEANETTE PERKINS¹⁰

CONVERSATION: I have a basket of seeds here, lovely marigold seeds. There is plenty of new life in them. Will they grow in the basket? What do we have to do to help them to grow? (Discuss with the children how to prepare the ground for the seeds, when to plant, how to plant them, simple care, etc. Give each child a package of seeds to take home and plant and ask them to bring a bouquet back to share with the rest of the group when the flowers bloom.)

SONG: "Growing."

PRAYER: Dear God, help us to know that we must help you care for new life you have given us. Amen.

¹⁰ From *Primary Worship Guide* by Jeanette Perkins. Published by the Pilgrim Press, Boston. Used by permission.

*As the twig is bent
the tree is inclined*



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JUNIOR DEPARTMENT

By Ellen M. Goldey

Introducing Mrs. Goldey

Mrs. Robert P. Goldey, whose worship programs for use with juniors begin in this issue, is superintendent of the junior department at the Grace Methodist Episcopal Church in Wilmington, Delaware. The programs represent the actual experiences which she has had in her own department, in which she is doing an outstanding piece of work. Mrs. Goldey has taught in the laboratory school at the Lake Winnepesaukee Training School and has been a counselor in the girls' camps. In addition to her responsibilities as a wife and the mother of three children, she is giving generously of her time and talents in a volunteer way to the work of religious education. Her programs will continue for the remainder of the present school year, covering the months April to September.

THEME FOR APRIL: *Being a Herald of Jesus*

For the Leader

"One of his heralds, yes, I would sing
Loudest hosannas! 'Jesus is King!'"

One of the greatest joys in working with junior age boys and girls is the part we have in guiding them to a clearer understanding and appreciation of the great holy days of our church, so that they become for them something more than just "another holiday." Especially is this true as we approach the Easter season. Can we make Easter more meaningful to our boys and girls than a time merely for Easter eggs and bunnies and release from school activities during the Easter vacation? Perhaps the blame for their so thinking lies with us, as we have shied away from these holy days fearing our own inability to interpret them within the understanding of our juniors. And yet, at this time of year, we can share with them a great deal that will enrich their own lives and at the same time develop an appreciation of the meaning of Easter for them.

Our attention this month is centered on Palm Sunday, that day so often passed over with boys and girls, but which of all days of the year could most rightly be called, "the Children's Day." As we picture the triumphal entry of Jesus into Jerusalem, we visualize boys and girls, happy, radiant with joy at meeting once again their friend, Jesus. Boys and girls whom perhaps Jesus had blessed, sons and daughters of men and women whom Jesus had helped and perhaps healed; all eager, enthusiastic, waving their palm branches and singing joyously, "Hosanna, blessed is he who cometh in the name of the Lord." Does not the picture challenge us to a desire to help our boys and girls realize that they too may know the joy of being a herald of Jesus today, just as much as did the boys and girls on that first Palm Sunday? Can we not help them to understand that they too, by playing a

clean, fair game; by standing for the right, even when it is hard; by doing well their school work; by being kind to the stranger and the sick; by accepting responsibilities; by being cheerful in the home and helping whenever possible—in fact, by living as Jesus would want them to live—are being his heralds, keeping alive his spirit in the world today?

We must not forget the value of our hymns in teaching our boys and girls, especially if they have learned to consider the word content of them. It was the learning of the hymn, "Tell Me the Stories of Jesus" which led a group of juniors into one of the happiest fellowships they have ever experienced, a fellowship of understanding and appreciating the triumphal entry of Jesus into Jerusalem on that first Palm Sunday and the part they can have in keeping Palm Sunday and Easter today.

This hymn, "Tell Me the Stories of Jesus," is a word picture of the life of Jesus, and the boys and girls were soon recalling and sharing with one another the well known stories of Jesus: the calling of the fishermen, the blessing of the children, various acts of healing. But the third stanza proved somewhat of a stumbling block. We cleared the meaning of the word "herald" to be sure every one understood thoroughly its meaning. Some of the boys and girls realized the author was referring to Palm Sunday, but when they were asked why we have Palm Sunday the reasons given were: "Because we always have palms in church on the Sunday before Easter"; another, "I know some boys and girls who always get strips of palms when they go to church on Palm Sunday, so I guess that is why we call it Palm Sunday." The leader suggested that they see if they could find anything about it in their Bibles, and so the story of the triumphal entry of Jesus into Jerusalem was found and read. But this only led to further questioning, "What was the feast of the Passover?" So with Bibles, concordance and reference books, the story was soon shared with the group and they began to understand the meaning of the third stanza of their new hymn and why we have Palm Sunday.

Then one girl, her eyes bright, exclaimed, "Maybe some of the boys and girls whom Jesus had blessed were part of that children's band." And another added, "Yes, and maybe some whose fathers had been healed by Jesus, or whom Jesus had helped." Soon it was quite evident that the boys and girls in the group were seeing very vividly the boys and girls who might have composed the children's band on that first Palm Sunday. One of the boys asked, "Couldn't we write a play about the first Palm Sunday and pretend we were the boys and girls going to meet Jesus?" And so began the dramatization, written by the boys and girls themselves, of "The First Palm Sunday."

It is well at the outset of an undertaking of this kind to remind the boys and girls that the success of the dramatization will depend upon the spirit in which they plan it. Sufficient time must also be allowed so that no rush is necessary. Try to get from the group expressions as to how they can show in their planning that they are trying to be heralds of Jesus today. From the group referred to, such ideas were brought forth as, "If you are asked to take a part, don't say you don't want to, but say you'll try it"; "Work quietly so as not to disturb the other groups"; "Do whatever you're asked to do"; "And try to work as you think Jesus would if he were one of the boys."

In any group, especially in junior groups, we find boys and girls who enjoy doing some things far more than others. Some like to write plays, others like to act them, and still others enjoy far more searching reference books for necessary details. And so it is well to divide into committees, letting the boys and girls choose their own committee. Following is a list of necessary committees for this dramatization. You may want to add others.

1. Committee for writing the dramatization.
2. Reference committee for finding necessary facts to assist the writing committee.
3. Casting committee.
4. Costume committee. (Be sure to have good reference books so that correct costumes will be provided. If costumes are not available the girls may like to help make some.)
5. Property committee.
6. Worship committee. (While the entire dramatization was a worship experience, yet definite hymns and Scripture were needed in planning the final program.)

A program of this kind affords a wonderful opportunity for the juniors to share their worship service with another group. Perhaps they would like to invite another department to visit them on Palm Sunday or perhaps their parents. In our own church, the juniors were asked to share their dramatization with the Sunday evening congregation on Palm Sunday and to assume the responsibility of planning the entire service. The boys and girls were eager and enthusiastic to do this and their parents were willing, and soon we were receiving such messages as, "My mother and father are coming to see our play and they want to meet my teacher afterward." "Couldn't we have a party in the Church House after our service and invite our parents and then they could meet all our teachers?" was asked by someone. It seemed indeed an opportunity for closer contact and fellowship with our parents and so it was decided to invite the parents and friends who were present at the evening service to share with the juniors an hour of

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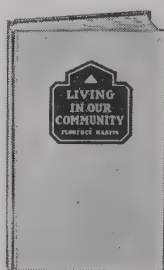
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fellowship in the Church House after the service. Sandwiches provided by the boys and girls, cocoa and mints were served by the juniors. Because of this hour of fellowship, additional committees were needed. Everyone had his own particular job (and in some cases, two). These included a program committee, an invitation committee, a reception committee, a refreshment committee, and a serving committee (made up of all who cared to serve).

And so, from the learning of their new hymn, through the writing of their dramatization, through sharing their service with their parents and friends in the church, through the fellowship hour following, and even through the washing of the dishes, there was in the group a fellowship which is found only in sharing together a Christian experience. The experience for these juniors was that of discovering and sharing the meaning of the Easter season.

A copy of the dramatization is not given here, for the writer feels that it is necessary for the boys and girls to write their own dramatizations if they are to get the full joy from this kind of study. Our boys and girls do so much of this kind of thing in the public schools today that they are used to doing it and, in most cases, are very fond of this kind of study. If however, time does not permit the group to write an original dramatization, see, *Ventures in Dramatics* written by Hulda Neibuhr and published by Charles Scribner's Sons, chapter IV, page 25, "Sing We Hosanna." Or if the group does not care to give a dramatization, several juniors could give in story form the story of the Feast of the Passover, the visit of Jesus to the temple at the age of twelve, and the triumphal entry of Jesus on the first Palm Sunday. The writer does feel however, that when the boys and girls do write and give a dramatization, the play becomes so real an experience to them, that the facts remain with them long after the telling of a story does. If the dramatization is to be given, be sure to obtain for the boys and girls real palm branches which may be procured for the florist at this time of year for a nominal sum and which not only add reality to the scene but which become treasured possessions of the boys and girls.

Suggested programs are given below for Palm Sunday and Easter Sunday. Services for the first and last Sundays of the month may be arranged in accordance with your Easter plans. Perhaps you may be able to use in them some of the materials given here.

Materials that Will Enrich Worship

SCRIPTURE:

St. Matt. 19: 13-15 Christ blessing the children

St. Matt. 4: 18-20 Jesus calls Peter and Andrew

St. Mark 2: 1-12 Jesus heals the man with palsy

St. Luke 10: 1-10 The story of Zachaeus

St. Mark 12: 41-44 The widow's mite

St. Matt. 21: 1-9 The triumphal entry
St. Matt. 28: 18-20 Jesus' commission to the disciples

St. John 13: 34-35—"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. . . . By this shall all men know that ye are my disciples, if ye have love one to another."

St. John 14: 12—"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

St. John 15: 11—"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

St. John 15: 14—"Ye are my friends, if ye do the things which I command you."

St. John 17: 3—"And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."

HYMNS:

From *The New Hymnal for American Youth*¹

"Fairest Lord Jesus"; "Forward Through the Ages"; "Hear Our Prayer, O Lord"; "All Things Come of Thee, O Lord"; "Heralds of Christ"; "Hosanna, Loud Hosanna"; "Joyful, Joyful, We Adore Thee"; "With Happy Voices Singing"; "Christ, the Lord, Is Risen Today"; "I Would Be True."

From *the Methodist Hymnal*²

"Lift Up Your Heads, Ye Mighty Gates"; "Tell Me the Stories of Jesus"; "When His Salvation Bringing"; "Saviour, Hear Us We Pray."

STORIES:

These stories are selected from the books listed in the footnotes to which reference is given. These books contain also additional suitable material.

"The Feast of the Passover," by Mary Hazelton Wade³

"The Joyous Pilgrimage," by Marian Keith⁴

"The Temple," by Marian Keith⁴

"Jesus Goes on a Joyous Pilgrimage," by Walter Russell Bowie⁵

"Jesus Enters the City Where Men Hated Him Most," by Walter Russell Bowie⁵

Suggested Program for April 10

THEME: *The First Palm Sunday*

QUIET MUSIC: "Tell Me the Stories of Jesus"

OPENING HYMN: "Fairest Lord Jesus"

¹ H. Augustine Smith, D. Appleton-Century Company Inc., New York, London.

² The Methodist Book Concern, New York, Cincinnati, Chicago.

³ *Our Little Jewish Cousin*—Mary Hazelton Wade, The Page Company, Boston.

⁴ *Glad Days in Galilee*—Marian Keith, The Abingdon Press.

⁵ *The Story of Jesus for Young People*—Walter Russell Bowie, Charles Scribner's Sons.

CALL TO WORSHIP: (In unison)

Lift up your heads, ye mighty gates,
Behold, the King of glory waits;
The King of kings is drawing near;
The Saviour of the world is here!

Fling wide the portals of your heart;
Make it a temple, set apart
From earthly use for Heaven's employ,
Adorned with prayer, and love, and joy.

Redeemer, come, we open wide
Our hearts to thee; here, Lord, abide.
Thine inner presence let us feel;
Thy grace and love in us reveal.

HYMN: "Hosanna, Loud Hosanna"

SCRIPTURE: St. Matthew 21:1-9

PRAYER: Our heavenly Father, we thank thee for the Bible which tells us the stories of Jesus and shows us how we can be like him. Help us, O Lord, to be his heralds today by living as he would have us to live. Bless our dramatization today and may each of us have a clearer understanding of how we can keep the spirit of Jesus alive in the world today. Amen.

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

OFFERING

OFFERING RESPONSE: "All Things Come of Thee, O Lord"

SOLO: "The Palms," by Faure

HYMN: "Tell Me the Stories of Jesus"

DRAMATIZATION: *The First Palm Sunday*

HYMN: "When His Salvation Bringing"

CLOSING HYMN: "Saviour, Hear Us We Pray"

Suggested Program for April 17

THEME: *The joy of being a herald today and keeping alive the Easter message.*

After an experience such as has been suggested for Palm Sunday, the Easter service will naturally be a happy experience, talking over the joy that was theirs as they shared with their friends, their dramatization. The leader will help the boys and girls realize that the joy of their success was due to the spirit in which they worked. She will help them understand that if they are willing, this same spirit of Jesus will come into their hearts, and will guide them each day, and that as they play and work and live in his spirit, so will their hearts be filled with joy and they will be truly heralds of Jesus. Tie up with their own joy, the joy that must have been the disciples' when they came to a full realization that

they, too, could carry on the work started by Jesus and keep alive his spirit in the world.

QUIET MUSIC: "Christ the Lord is Risen Today"

OPENING HYMN: "Joyful, Joyful, We Adore Thee"

CONVERSATION: (This will naturally center around the experience of Palm Sunday.)

Leader: We have a hymn which we all like very much and which is filled with great joy similar to our joy this Easter Day. Let us sing it together.

HYMN: "Christ, the Lord Is Risen Today"

LEADER:

When Jesus was crucified his disciples were exceedingly sorrowful. They had believed that Jesus would be their king and would bring them peace and release from their oppressors. It seemed now that they had been mistaken, for with Jesus dead, who would be their leader? And so the disciples gathered together and talked over the things they had hoped Jesus would do for them and they prayed together. And as they probably recalled the kind things Jesus had done for people, how he had cared for the sick and cheered those who were carrying heavy burdens, the disciples must have been very glad that they had been with Jesus and had learned from him. And they must have remembered how eager Jesus was for people to know God as their kind heavenly Father who loved them and who had a purpose for their lives, a God who would direct their lives if they were willing to come to him and do his will.

As the disciples talked over these great truths that Jesus had revealed to them, it must have seemed to them as though he were

still with them and we can hear one of the disciples saying, "Does not your heart burn within you? Surely the spirit of Jesus is with us helping us to understand more clearly than before these great truths he taught us. Do you remember that he told us, 'The works that I do shall ye do also; and greater works than these shall ye do' and again he said, 'These things have I spoken unto you, that my joy may be in you, and that your joy may be full.' Surely Jesus meant that we should go on doing his work in the world, teaching people that God is our kind heavenly Father who loves us and who wants us to love him and to love one another. And if we start now to carry on his work, our hearts will be filled with joy just as Jesus' was when he was doing his Father's work. And I think that as we do this we will continue to feel Jesus' presence with us, for this must have been what he meant when he said, 'Lo, I am with you always.'"

And so for almost two thousand years men and women through the ages have given their lives in service to this great task of carrying on the work of Jesus and they have kept his spirit alive in the world. The names of some of these people stand out in history, such as, St. Paul, Martin Luther, David Livingstone, Clara Barton, Jane Addams, and many more. But there have also been thousands of people whose names are unknown to the world but whose joy has been full as they in their daily lives have lived Jesus' way of life.

When each of us reads for the first time the story of that first Palm Sunday we wish that we could have been in Jerusalem to have been a herald in the children's band, singing, "Jesus is King". But if we are willing to keep his commandments, Jesus will be king of our lives and will be our friend and will be with us and will help us to live a life of love to God and to our fellowmen. And as we love God, the Father, and try each day to do his will, so will we be heralds of Jesus and our hearts will be filled with great joy just as were the hearts of Jesus and the disciples when they did their Father's work. Let us pray.

PRAYER:

Our heavenly Father, we come to thee with hearts full of joy and gratitude this Easter Day, for Jesus, and the great truth which he revealed to the world, that thou art our kind heavenly Father. We thank thee for the men and women through the ages who, like Jesus, have given their lives that we might know thee and love thee. Wilt thou help each of us to live as Jesus taught us to live, that we may show by our lives that we are heralds of Jesus, keeping his spirit alive in the world. We ask this in Jesus' name, Amen.

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

OFFERING: That all boys and girls in the world may know the love of Jesus, let us bring our gifts today.

OFFERING RESPONSE: "All things come of thee, O Lord"

HYMN: "Forward Through the Ages"

CLOSING HYMN: "Saviour, Hear Us We Pray"



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INTERMEDIATE DEPARTMENT

By Ione V. Sikes*

Counselors and Worship Committee

The worship for this month is a continuation and a climaxing of our thinking of God, started in March. Suggestions this time are carried in the services as they go along. I feel that you will be helped in interpreting Holy Week if you secure the little booklet, *His Last Week*, as is recommended.

You, as a committee, may want to be of further help and so will welcome another idea. You might plan a worship booklet that has a poem, a truth from the Bible, and a prayer for each day in Holy Week, for each one in your department—to be used at a special time each day. This could make God very close and very real to each boy and girl if done beautifully and thoughtfully.

April 3

The Christian believes that God is like Jesus, for Jesus came into the world to show us what God was like!

PRELUDE: "Faith of Our Fathers"—No. 256¹

HYMN: "When Morning Guilds the Sky"—No. 2

CALL TO WORSHIP (in unison)

"Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

HYMN: "O Master Workman of the Race"—No. 98

SCRIPTURE:

The Gospel of John tells us that Jesus talked thus to his disciples: "You will understand, on that day, that I am in my father and you are in me and I am in you. . . . This is my command: you are to love one another as I have loved you."

How did Jesus love us:

He taught us to love the truth.

He showed us what was true honesty, sincerity, justice.

He showed us how every person was valuable in the plan of God.

He, by his actions, showed us how to be kind, a ready worker, an understanding friend.

A CREED OF FAITH

In our worship these Lenten days of March and April, we have been building a creed of faith. Shall we join in our statement of faith. (The committee ought to type "My Creed" on white paper, and paste on a lovely shade of purple or blue drawing paper, to be put into the hands of each person. It should be taken home for their desks.)

PRAYER (sung quietly) "Just As I Am"—No. 145 (all verses)

BENEDICTION: The Lord bless you and keep you. Amen.

* Associate in Intermediate, Senior, and Young People's Work, Board of Christian Education, Presbyterian Church in the United States of America, Philadelphia, Pennsylvania.

¹All hymns taken from *The New Hymnal for American Youth*. The Century Co.

MY CREED

I believe, God is like a good Father.
I believe, God cannot accomplish his purpose for the world unless I am willing to help him.

I believe, "God is a Spirit" and I must worship him in spirit and in truth.

I believe, God is like Jesus, for Jesus came into the world to show us God, the Father.

Because I believe in God, the Father, I want to be like Jesus, and grow in wisdom and in stature, and in favor with God and man.

April 10 (Palm Sunday)

PRELUDE: *The Palms*

HYMN: "Holy, Holy, Holy"—No. 4

WORSHIP PREPARATION BY COUNSELOR:

Today is Palm Sunday—the day when Jesus entered Jerusalem; and the people loving him, went before him singing his praises, and casting before him branches cut from the field. I think in our department we can begin to understand how important to us is this week in Jesus' life which we call Holy Week. The days passed rapidly from Sunday to Friday, the time when he died for his dream. We, as young Christians, remember and recall these days of courage with wonder, and with a new sense of love for Jesus. How he loved us! He, who knew that our only happiness could come through following the God of love: God, who cares for us as a Father; God, who is Spirit and is ever present, and who needs willing workers to help him carry out his purpose. Because we want to recall and understand his life as he lived it among people, let us get a glimpse of Jesus each day of this Holy Week. First, let us sing together "We Would See Jesus."

HYMN: "We Would See Jesus"—No. 100

HOLY WEEK: (Five different intermediates might each interpret one day)

On Monday:

"And they came to Jerusalem: and Jesus entered the temple. . . . Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of robbers." (Read Luke 19:45-48)

On Tuesday:

"Teacher, we know that thou art true. . . . Tell us, therefore, is it lawful to give tribute unto Caesar or not? . . . But Jesus perceived their craftiness." (Read Luke 20:21-26)

On Wednesday:

There is no record of the events of this day. Jesus spent it in retire-

ment, almost certainly, in the home of Mary and Martha in Bethany.

On Thursday:

It was on this day that Jesus washed the feet of Simon Peter. (Read John 13:1-9)

On Friday:

His trial before Pilate. "I find no fault in him." (Read Luke 23:33-56) (*His Last Week*, available through any Presbyterian Book Store, will help you make a choice of the different events. Price, 10 cents)

Counselor:

These glimpses from the Bible show us actually what happened. It was Jesus' belief in God which made him act courageously, kindly, understandingly toward everyone. But the people were not used to acting this way toward everyone. This caused suspicion and lack of trust—not so much in the ideas which he presented as he spoke, but in the way these ideas showed up their selfishness, greed, and minor wrong doings. It was the human thing to take their vengeance out on Jesus and crucify him. It was the divine thing when Jesus prayed, "Forgive them, for they know not what they do." Jesus went to Jerusalem strong in his belief in God, and what he believed was God's will for his people.

On Sunday (The day of resurrection):

Counselor reads John 20:1-18.

PRAYER.

HYMN: "Joyful, Joyful, We Adore Thee"—No. 43

BENEDICTION: The Lord bless you and keep you. Amen.

April 17 (Easter Sunday)

SUGGESTED WORSHIP SETTING:

Cover a three-section screen with white cheesecloth; make a border of English ivy, or perhaps pine, around the three panels. Before this background place a low table covered with a white cloth, upon which you place a cross made of cardboard or wood. Before the cross, place the open Bible. Then place on either side of the altar small graduated boxes, covered with white, to receive the flower offerings given in the spirit of the Risen Christ.

PRELUDE: Mendelssohn's "Spring Song" (with intermediate violinist, if possible)

HYMN: "Fairest Lord Jesus"—No. 137

CALL TO WORSHIP:

O worship the Lord in the beauty of holiness.

Bring an offering and come into His courts.

Let the heavens rejoice, and let the earth be glad; Let the fields be joyful and all therein;

Then shall all the trees of the wood sing for joy before the Lord, for he cometh: for he cometh to judge the earth;

He shall judge the earth with the righteousness, and the people with his truth.

—PSALM 96

RESPONSE: "Sanctus" ("Holy, Holy, Holy")—No. 336—Intermediate sextette

THE EASTER STORY: John 20:1-18
(To be read *beautifully* by an intermediate)

HYMN: "Easter Flowers Are Blooming Bright"—No. 126

(This hymn would have been taught previously, so that it may be entered into with real worship.)

DEDICATION OF THE FLOWER OFFERING
May we pray—with our eyes open toward the cross:

Breathe on me, breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Silence

Breathe on me, breath of God,
Until my heart is pure,
Until with thee I will one will,
To do or to endure.

Silence

O Jesus Christ, if there is anything
I can do for you, I will not fail
thee. Amen.

Quiet Music. Join this prayer as we
sing together:

"All things come of thee, O Lord;
And of thine own have we given
thee." Amen. (No. 341)

BENEDICTION (with music postlude):
The Lord bless thee and keep thee.
Amen.

April 24

Getting acquainted with some worship ideas.

Open the period very informally, telling the group something about what you want to do. First, let them examine the hymn books. Discuss the different sections. Talk a bit about your church ritual. If they sing the Doxology, find the one your church uses and sing it. Consult your pastor and the minister of music as to why the Doxology is used in the service of worship. The section at the back of *The New Hymnal for American Youth* (pages 279-282) gives some beautiful offertories, doxologies and responses. Try these with your group, and talk informally of their use. Your committee would help themselves considerably in preparation for this period if they would arrange to have a small group familiar with these selections, in order to lead the rest of the

group. Let the entire group give evidence of ones they particularly like.

Under the title "verse speaking choirs," has come a new appreciation of the beauty and power of the reading of passages in unison. So often responsive reading falls short of worship, because of halting, uncertain, too rapid and meaningless reading. Read together a very familiar passage from the Bible, such as the twenty-third Psalm. Then read another passage not so familiar. Help them to listen to tone qualities here, as well as in their music interpretation. Help them to offer suggestions as to how to make reading more meaningful and reverent.

Finally, ask the group how they would like the idea of taking their hymnals home for a week. During that week have them choose ten hymns that they really like best; then choose five hymns they would like to learn. If some of the members do not have a piano at home, suggest that several of them get together in some cases. This plan might result in the beginning of a Junior High Hymnal for your department. Compile the list carefully for the Worship Committee's use as they try to guide the group into God's presence.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Z. B. Edworthy*

For the Leader

The general theme for the April programs is, *Let us Live with Christ*. The aim in these programs is to help the worshipper discover life's fullest meaning in losing one's self in service that keeps on serving, even to the point of sacrifice and suffering. At Christmas we celebrate the birth into this world of the Lord of Loving Service; at Easter, we celebrate the triumph eternal of the life of love over the way of material living. Followers of Jesus celebrate these two universal processes. In and through them Jesus lifted human life into such supreme quality that it is eternal.

These programs are planned around four epochs in the growth of the soul. The first is the epoch in which youth wonders what life is all about, and often asks "What is life?" or "Why am I here?" The second is the epoch of discovery, in which youth begins to find himself as he worships life that is lived in heroic fashion. It is in this epoch that a youth is most easily led to consecrate his life to the cause for which a great personality stands. Next comes the epoch during which integration is achieved as the consciousness dawns that one is really made in the image of his Creator, and one finds life in its truer form in merging life into the plans and purposes of God. The fourth epoch is that of triumph, during which life transcends its existence on material levels and finds its highest joy in humble service, even if such ser-

vice brings suffering for the sake of love.

These epochs are illustrated in the Bible in the stories of man's quest for God and in his search for the meaning of life. The "host of witnesses" whose lives are living on in union with the eternal purposes and the works of God are saying with Christ, "I and my Father are one!" The answer for all time to the question, "What am I here for?" is found in the life of Jesus, in which is portrayed the perfect fulfillment of the plan of God for man. As leaders, we must help youth so to interpret Easter in their own lives that daily the spirit of Christ within will resurrect them, freed from all that destroys and, through loving service, will weave them into life eternal, here and now and forever.

April 3

THEME: *What Am I Here For?*

PRELUDE: "Lord, for Tomorrow and Its Needs" and "When You Come to the End of a Perfect Day"; or "O Love That Will Not Let Me Go" Tune—*St. Margaret* and "O Jesus, Prince of Life and Truth" Tune—*All Saints New*

CALL TO WORSHIP:

Unto thee, O Lord do I lift up my soul.
Lead me in thy truth and teach me.
Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth,
Even from everlasting to everlasting, thou art
God.
For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.
We spend our years as a tale that is told.
So teach us to number our days,

That we may apply our hearts unto wisdom.
O satisfy us early with thy mercy,
That we may rejoice and be glad all our days;
And let the beauty of the Lord our God be
upon us.¹

RESPONSE: (Assembly) Psalm 1

(If this psalm is not among the readings in your hymnal, it may be printed on a large sheet of paper and hung so all may read it easily, or arrangements may be made to have a sufficient number of Bibles so that all may share in the response.)

HYMN: "O Master Workman of the Race" or "Holy Spirit, Truth Divine"

READING: (By a teacher)

The National Counsellor for the Baracantha Union, Miss Henrietta Heron, tells how in youth she found life's meaning.

"The knowledge that life was to be used, not wasted, was given to me early. I cannot remember the time when I did not seem to know that God had a plan for my life and that my supreme task was to find out what that plan was and to fit my life into the pattern. It was when life choices had to be made that Jesus became to me the Way. And in those days, the name meant to me willingness to live his way of life literally, to lose one's own interests in a cause, a Person. And I recall how challenging it was, what high purpose it gave to life, how thrilling to dare to put to test in everyday life his teachings! How earnestly I studied his teachings! How daring some of them seemed! To bless one's enemies, to forgive seventy times seven, to take no anxious thought of tomorrow, to be unconcerned about making money, to be very much concerned about the spirit in which we did things, to put first things first—no one could do all these extraordinary things without inspiration—and so Jesus became to me the Way and the Teacher of the Way. It was at this time that I dedicated my life as fully as I knew how, to him and his service. There was

¹ Lines selected from the Psalms.

* Director of Young People's Work and Leadership Education, West Virginia Council of Christian Education, Charleston.

a glorious readiness to leave all and follow him, and to follow at all costs. How daring and courageous youth is!"

HYMN: "Christ of the Upward Way," "God, Who Touchest Earth with Beauty" or "Open My Eyes that I May See"

READING: (Leader) "A Message to Young People."

I am Your Life Purpose.
Slowly through the years, I have been growing in the secret place in your heart.
Distilled out of a thousand decisions; nurtured out of a myriad of likes and dislikes; called into shape and substance by an infinite number of happy and self-chosen experiences—I have come into control of your life.

I am what you intend to do with your life. I am that to which your mind turns in the quiet night, amid the lulls of a busy day, when the crossroad of choice confronts you.

I am the King in the Throne-room of your inner self.

All lesser and partial purposes bow down to me—and take their orders.

I stamp myself upon you—and through you upon the world.

I am the pearl of great price for which you sell all else—your very soul itself.

I am you, crystallized into one lifelong act. I am Your Life Purpose.

—P. R. HAYWARD

PRAYER: A group of sentence prayers in which the leader may join with others in seeking God's guidance in getting a clearer view of life and God's plan for each. If the leader chooses to have but one prayer, the hymn poem, "Dear Lord, Who Sought at Dawn of Day" which is in several of the newer hymnals for youth will be suitable.

CLOSING MEDITATION: (Following the prayer, the leader may read meditatively the hymn poem "A Charge to Keep I Have" which may be accompanied by soft piano music.)

ADDITIONAL MATERIALS FOR THE USE OF LEADERS

Readings: "Let Me But Live My Life From Year to Year," by Henry Van Dyke, "Be Strong, We Are Not Here to Play," by Maltie D. Babcock, "To Every Man There Openeth A Way," by John Oxenham, "See There! God's Signpost Standing at the Ways," by John Oxenham.

Hymns: "O Jesus, Once a Nazareth Boy," "I Would Be True," "Immortal Love, Forever Full," "Looking Upward Every Day."

April 10

THEME: "I Have Called You Friends"

PRELUDE: "O Jesus, I Have Promised"

HYMN: "My Jesus I Love Thee," or "More About Jesus, Would I Know"

SCRIPTURE THEME: (To be read by

pastor or department superintendent)
John 15:5-17

HYMN: "I've Found a Friend, O Such a Friend"

DISCOURSE ON THEME: (By leader or a teacher)

Jesus enshrined himself in the hearts of his disciples as their great leader, yet toward the close of his ministry, he declared himself not as above his disciples, but as one among them serving, laboring with them in a common task. On a certain occasion, Jesus was told that his mother had come to speak with him and he asked, "Who is my mother? and who are my brothers?" Then stretching out his arms as if to embrace his disciples, he said: "Here are my mother and my brothers; whoever does the will of my Father in Heaven, that is my brother, sister and mother." Jesus claimed kinship and closest friendship with all who by their inner purposes and conduct were working with God to bring on earth his will. To Jesus, kindred spirits, not blood relationships, formed the essence for relationship. Jesus was at all times in the closest fellowship with any and all who live to make others wholesomely happy. Jesus, therefore, was friend to those who followed him and found joy in his way of life.

For the multitudes who had not found life's meaning through faith in God and the way of love, Jesus had compassion. His heart went out to them because they were drifters, doubters, unhappy and restless as sheep with no shepherds. To them, Jesus was a teacher, a sympathetic guide when they came to him for help. When they got faith in him and followed him, and enlisted in his work, he called them friends. "No longer I call you servants, because a servant does not know what his master is doing. I call you friends because I have imparted to you all I have heard from my Father. You are my friends if you do what I have taught you, that you love one another."

The greatest test of friendship is that a man lay down his life for his friend. This supreme test of loyalty was put upon Jesus; he did not shrink from it, but spoke of "the joy of the cross." In such true friendship one will bear hardship and suffer pain joyously for loved ones. But such loyalty merits in return heroic living for the cause of good will and love. Do we so conduct ourselves in all our activities that we may at all times welcome Jesus as our Friend and comrade? Are our plans and purposes always in accord with his high labor of love? In the spirit of joyous service, let us sing the hymn of consecration:

HYMN: "O Jesus, I Have Promised to Serve Thee to the End"

BENEDICTION: (Leader)

O Father, who loves all people, for the gift of a Friend who loves at all times, we are thankful. May we prove ourselves worthy of the friendship of Jesus in our day. May we live as heroically in the modern world as did the disciples of Jesus in their day and so prove our right to be called "Friends" by Jesus. As we go into the coming moments and into the days ahead, help us that we may so live that we feel the presence and fellowship of Jesus always in our purposes and in our actions. May we take Jesus as our friend and welcome him as our brother, our sister, our mother, our

closest in kinship and one in purpose, by making our purposes in keeping with his. May our prayers always be for the Kingdom's sake, for which Jesus lived and gave his life. Amen.

ADDITIONAL MATERIALS FOR THE USE OF LEADERS

Readings: "Jesus, Thou Divine Companion," by Henry Van Dyke, "O Thou Whose Feet Have Climbed Life's Hill," by Louis F. Benson.

Hymns: "O Master, Let Me Walk With Thee," "Now In the Days of Youth," "I Can Hear My Saviour Calling," "Take My Life and Let It Be."

April 17

THEME: "I and My Father Are One"

PRELUDE: "Nearer My God to Thee"

THE THEME IN SCRIPTURE: Leader reads John 14:1, 11, 12, 20, 21; 15:4-10.

HYMN: "Nearer My God to Thee" (Stanzas 1 and 5 only) or "I Need Thee Every Hour"

READING: "The Source of Spiritual Union" (By leader)

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

We kneel and all around us seems to lower;
We rise, and all, the distant and the near;
Stands forth in sunny outline, brave and clear;

We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong—
That we are sometimes overborne with care—

That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?

—RICHARD C. TRENCH

HYMN: "O God, Thy World Is Sweet With Prayer"

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READING: (By an older boy)

Where is thy God, my soul?
Is he within thy heart,
Or ruler of a distant realm
In which you have no part?

Where is thy God, my soul?
Only in stars and sun,
Or have the holy words of truth,
His light in every one?

Where is thy God, my soul?
Confined in Scripture's page,
Or does his spirit check and guide
The spirit of each age?

O Ruler of the sky,
Rule thou within my heart;
O Great Adornor of the world,
Thy light of life impart.

Giver of holy words,
Bestow your sacred power,
And aid me in my work and thought;
Be present every hour.

—THOMAS T. LYNCH—stanza 5 altered

RESPONSE: (By an older girl) "Vestigia,"
("I Took a Day to Search for God")
by Bliss Carmen. Found in Gillespie's
Quotable Poems

DISCOURSE ON THEME: (By leader or a teacher)

Saints of old and mystics in various ways sought to find God, and to effect union with him. In religions other than the Christian, mystics attempt in cult and ceremony to transcend their existence in the flesh and elevate their souls into union with God. In silence, eyes and ears closed, the mystic meditates on God, gradually shutting out all response of his senses, until in a sort of trance he enters into a state of ecstasy beyond which his goal is to merge his spirit or soul with God. Such mysticism is impractical because it is practiced as a sort of spiritual revelry and a means of removing one's self from the world and its woes. There is in every Christian's life a real need for mystical experience; however followers of Jesus meditate on God and commune with him for practical purposes. In a quiet place, through prayer and meditation, the Christian should seek daily to learn what is God's will for him, deepen his compassion for a suffering world, and recharge his soul for greater service in ministering to the weak and sin laden of the earth. From such trying places Jesus came forth with insight and power and walked with footsteps of love along the paths of service. He trod the paths that led among the poor, bringing them the Bread of Life; he trod the paths of fellowship as he came among the lonely toilers whose burdens he lightened; his path led him to the home of the sinner, where he came with purity of heart to bring salvation.

In the beauty and silence of the wooded hillside, Jesus merged his purposes with the purposes of God and came refreshed into the valleys where his days were spent in going about doing good. His daily conduct was unified with the creative power of God, "My Father works all the time, and I, too, work," said Jesus. To

his disciples, when they marveled at his deeds, Jesus said, "Greater things than these shall you do."

"I, myself, am a miracle," says the Japanese Christian Toyohiko Kagawa, of himself, as he tells how God's purposes work in and through him. His small, afflicted body keeps at work often as long as twenty hours continuously, day after day.

Now we are really just rediscovering the great possibilities of spiritual powers within us which flow from God. We are created spiritually in the image of God and we may grow more and more like God by integrating our inner desires and purposes with the plan of our Creator. God's storehouse of faith, reverence, gratitude, compassion, good-will and love is unlimited; it is never depleted by our drawing upon it; it is always at hand. When we walk with God, we, like Enoch of old, may be translated into union with God. God's kingdom of love can never come on earth until we become the channels through which love can flow.

CLOSING PRAYER: The Lord's Prayer in unison, or leader may close by reading from Jesus' last prayer, verses, 20-23 of John 17.

ADDITIONAL MATERIALS FOR THE USE OF LEADERS

Readings: "Draw Thou My Soul O Christ," by Lucy Larcom. "I Name Thy Hallowed Name," by Rev. Louis F. Benson. "In Christ I Feel the Heart of God," by Lucy Larcom. "Into the Woods My Master Went," by Sidney Lanier.

These are all hymn poems which may be found in the newer hymnals for youth.

Hymns: "Close to Thee," "Holy Spirit, Truth Divine," "O Son of Man, Who Walked Each Day," "Gracious Spirit, Dwell With Me."

April 24

THEME: *Suffering Love Lives On*

PRELUDE: "In the Cross of Christ I Glory" Tune—*Rathburn* and "Beneath the Cross of Jesus" Tune—*St. Christopher*, or "Hark, Hark My Soul" Tune—*Pilgrims* by Smart

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CALL TO WORSHIP: (leader)

Jesus came preaching and teaching about the Kingdom of God. Come, let us, as disciples, sit at his feet and meditate in reverence upon his words.

MEDITATION: (Leader reads slowly)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. You are the light of the world. Blessed are you when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven. Lay not up for yourselves treasures upon earth where moth and rust corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust corrupt, and where thieves do not break through and steal, for where your treasure is, there your heart will be also. If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save

(Continued on page 38)



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What's Happening in RELIGIOUS EDUCATION



❖ THE Columbia Broadcasting System has recently formed an adult Education Board under whose guidance it will launch this year a series of educational programs in the evening hours, definitely planned for adults. The first year will be experimental, with a view to perfecting techniques that will attract the largest possible audiences.

❖ DR. HARRY EMERSON FOSDICK, Chairman of the Emergency Peace Campaign, has announced that the Campaign closed its work on December 31, 1937, as planned when it was launched two years before. The Campaign has had associated with it as speakers, sponsors and contributors, many prominent men and women throughout the country and abroad. The work among college men and women was one of the most important aspects of the Campaign, with about 10,000 students actively participating and 413 giving their entire summer to peace education in rural areas.

❖ THE WOMEN'S BUREAU, U.S. Department of Labor announces the issuance of a silent film, available in both 16mm and 35mm width, entitled "What's in a Dress." The film deals with problems in the dress industry, such as seasonal unemployment, the speed-up system, sweatshop practices, and changes in fashions; and describes new methods of meeting these problems. The role of the Women's Bureau in investigating conditions and formulating standards is also pictured in this new movie. Copies of the film may be purchased from a commercial firm through arrangements with the Women's Bureau.

❖ A *Selected List of Religious Drama*, describing sixty plays, modern as well as biblical, combining artistic excellence and religious significance, will be sent without charge on application, accompanied by three cents postage, to The Religious Drama Department, Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois.

❖ THE Indiana Council of Christian Education and the denominational field staffs in that state, are jointly promoting attendance at the forthcoming International Convention of Religious Education. Their quota has been raised to 500. They are planning to organize automobile caravans, concentrating in three points in the state, the chief one in Indianapolis, and travel as a unit to Columbus. By sharing expenses it is estimated that the travel cost will amount to about a cent a mile per person.

❖ THE annual meeting of the National Council of Federated Church Women will be held in Columbus, Ohio July 25-27, immediately preceding the International Convention of Religious Education. Miss Daisy June Trout, executive

secretary of the Council, is undertaking a field trip through Tennessee, Mississippi, Texas, and Oklahoma, during which she will promote the attendance of women to both gatherings.

❖ THE World's Sunday School Association announces the theme—for the World's Sunday School Convention to be held in Durban, South Africa in 1940, as "God So Loved the World." The Durban Convention will be the thirteenth of these great Conventions held in the past fifty years. The last Convention met in Oslo, Norway in July of 1936 with an attendance of some three thousand delegates from sixty nations.

❖ PLANS are under way for administering the United Christian Adult Movement through a representative Commission which will meet annually. It will represent the various types of denominational boards and the interdenominational agencies, including both lay and professional personnel. While equitably representative of all agencies, it will clear administratively through the International Council of Religious Education. While ordinarily the Commission will plan to meet in a summer camp situation, its first meeting will be at Columbus, Ohio, June 28 to July 3, in connection with the International Convention on Christian Education. Its membership is now being made up. Inquiries regarding the method of appointment will be answered by the Director of Adult Work of the International Council.

❖ THE North American Conference on Church Architecture for 1938 will be held on March 4 at the Cathedral of St. John the Divine in New York. Professor Paul H. Vieth of the Yale Divinity School will give an address on "The Church Building Requirements of Religious Education."

❖ IN A STUDY throughout one large denomination regarding the use of the periodical literature of the church, it was found that in three out of every ten congregations there is not one subscriber to the official church paper; in about four out of five congregations, no one receives the magazine of Christian education; in three out of five, no one takes the young people's program publication; in two out of five, not a person subscribes to the woman's magazine; and in more than four out of five, the paper especially for men is not read at all.

❖ OF THE church school teachers and officers in one denomination, it was discovered in 1936 that:

- 14.9% had less than twelve grades of public education;
 - 52.7% were high school graduates;
 - 18.6% had college training;
 - 13.8% had normal school training.
- In comparing these percentages with

those computed on a similar personnel survey made eight years ago, some increase is noted in the percentages of those having higher education.

❖ IN ONE fairly representative denomination, the proportion of schools having separate worship services for the group mentioned is indicated by the following percentages, totaling 34.6:

Nursery	4.1	Intermediate	3.0
Beginners	6.0	Senior	2.3
Primary	7.5	Young People's	2.0
Junior	6.3	Adult	3.4

Personal Notes

❖ MISS MILDRED WIDBER, formerly with the American Board of Commissioners for Foreign Missions, has been appointed Director of Children's Work for the Education Division, Board of Home Missions, of the Congregational Christian Churches.

❖ ON DECEMBER 1 Rev. Mark A. Dawber, Director of Rural Work for the Methodist Episcopal Board of Home Missions and Church Extension since 1926, became Executive Secretary of the Home Missions Council. Dr. Dawber began his ministry in an open country circuit in Wyoming and later became professor of rural leadership at Boston University School of Theology. He is author of *Rebuilding Rural America*, a study book for missionary education.

❖ THE Central Committee of the Kentucky Sunday School Association announces with regret the resignation on December 30 of Dr. George A. Joplin as Field Worker for the Association. For twenty-five years Dr. Joplin has rendered valuable service to the religious education forces of Kentucky, as General Secretary and Field Worker of the Sunday School Association. The title of Secretary Emeritus has been conferred upon him.

❖ AT THE annual meeting of the India Sunday School Union was announced the retirement of Mr. and Mrs. E. A. Annett after twenty-eight years of service on the mission field. According to the resolution passed by the Meeting, their work in teacher training has proved to be one of the most valuable contributions made by the Western Church to the development of Christian religious education in India. The lesson courses prepared by Mr. and Mrs. Annett and published in many of the languages of India, are guiding the teaching that is given in thousands of schools. The Rev. L. Watts of Madras began on January 1, service as Secretary of the India Sunday School Union for a period of five years. He has had twenty-three years of missionary service in India and has been closely connected with the work in religious education.



CURRENT FILM ESTIMATES



Amphitryon (French-Rhythmic dialog, English titles) Aristophanes made into a modern sophisticated whimsy. Hilarious, bawdy burlesque of Jupiter and Mercury parachuting to Earth to seduce two wives of absent soldiers. Thoroughly laughable amorous farce-comedy in pseudo-classic style.
For A: Very good of kind *For Y and C:* No

Bad Man of Brimstone (Wallace Beery, Virginia Bruce) (MGM) Super-western with Beery an ultra-bad hombre dealing sudden death throughout. Violence, brutality, treachery, deafening noise in the old two-gun Western style. Unconvincing father-son relation, and distorted motivation. Hero sadly inadequate.
For A: Depends on taste *For Y:* Doubtful value *For C:* No

Boy of the Streets (Jackie Cooper) (Monogram) Social evils of slum life vividly shown. Jackie—with marcel!—smart, benighted hero, taught by worthless father that "only saps work," lies, cheats, steals, fights too amusingly. Intended ethical values lost. Joining Navy cures all.
For A: Fair *For Y:* Perhaps *For C:* Unwholesome

Buccaneer, The (March, Gaal, Tamiroff, Grahame) (Para.) DeMille masterpiece. Romantic melodrama, brilliantly directed, beautifully set, acted and photographed. Inflates minor history to epic proportions, glorifies rascality, decorates and distorts for maximum glamour. Expert thrilling entertainment—not "education."
For A and Y: Excellent of kind *For C:* No

Charlie Chan at Monte Carlo (Oland, Luke, Huber, Virginia Field) (Fox) Fairly good Chan mystery, despite overcomplexity and unpleasant aspects of plot, and some faulty direction. Key Luke still tries too hard. Comedy situations amusing, with Huber especially good in role of French police chief.
For A and Y: Good of kind *For C:* No

Duke Comes Back, The (Allen Lane, Heather Angel) (Republic) Ring champ, college cultured, leaves ring after victory, according to his promise, to marry heiress. Her genial father proves crooked, so hero returns to ring for money to save him—and all is forgiven. Misplaced melodrama helps little.
For A: Mediocre *For Y and C:* No

Exiled to Shanghai (Wallace Ford, June Travis) (Republic) Senseless title for hash of cameraman adventures in Spain and America built round phony promotion of faked television. Artificial thrills, overworked coincidence, little logic, and much mere silliness.
For A: Stupid *For Y:* Hardly *For C:* No

Happy Landing (Sonja Heinie, Don Ameche) (Fox) European flight a la Harry Richman. Crude, cheap romance by sappy villain, bad taste comedy, banal singing, tortured music. Sonja's skating wonderful as ever but flimsy story and half-inch eyelashes do not help.
For A: Feeble *For Y:* Not the best *For C:* No

Hollywood Hotel (Dick Powell, Lane Sisters, et al.) (Warner) Luxurious slapstick and horseplay in gorgeous settings and raucous noise. Visual and aural pandemonium glorifying Hollywood, radio and Luella Parsons. Hectic music, sycophantic dialog, silly action and unconscious burlesque. Acting undistinguished.
For A: Depends on taste *For Y and C:* Amusing but doubtful value

Hurricane (Jon Hall, Dorothy Lamour, C. Aubrey Smith) (U.A.) Monumental achievement in mechanical technique overwhelms picture, becoming both strength and weakness. Full of improbability, even absurdity, but seeks thrill at

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

all costs and succeeds. A masterpiece of its kind, notable for both direction and cast.

For A: Extraordinary *For Y:* Thrilling *For C:* No

In Old Chicago (Alice Brady, Ameche, Power) (Fox) O'Leary family glorified in faintly historical, seething melodrama of old Chicago. Real character values and amusing grotesques in first half. Rest becomes expert chaos of tremendous "effects," violent thrills, deafening pandemonium. More colossal than important.
For A and Y: Very good of kind *For C:* No

Invisible Menace, The (Karloff, Marie Wilson) (Warner) Bloody doings in an army post, with atmospheric effects calculated to heighten suspense and mystery in killing of army officer. Comedy provided by a rookie and his bride, smuggled into camp. Quite suspenseful, but marred by unnecessary brutalities and confusion in plot.
For A: Perhaps *For Y:* Not the best *For C:* No

Jury's Secret, The (Kent Taylor, Fay Wray) (Univ.) Circumstantial evidence tried innocent man for murder while killer sits on jury. His one vote for acquittal causing deadlock, he is smugly content, but fiancée, stumbling on evidence of his guilt, persuades him to confess. Very incredible, sensational, suspenseful.
For A: Hardly *For Y and C:* No

Lady Behave (Sally Eilers, Neil Hamilton) (Republic) Heroine's married kid sister does drunken Mardi Gras marriage with rich married playboy. To save her from crazy mess, heroine poses as wife. Absurd complications with various intrigues and divorces, two impossible children, attempted swindle, etc.
For A: Absurd *For Y and C:* No

Living on Love (James Dunn, Whitney Bourne) (RKO) Weak, stereotyped comedy built on poor boy and girl sharing same room in cheap boarding house, but strangers to each other as one works nights, the other days. For obvious solution they meet outside. Stilted comedy and poor acting.
For A: Stupid *For Y:* Poor *For C:* No

Love Is a Headache (Gladys George, Rooney, Tone) (MGM) Imitating "Wise Girl," two impossible kids are orphaned and saved by hero and heroine. Good intentions nearly wrecked by well-meaning but dumb publicity man. Much supposed comedy more painful than funny. Waste of George and Tone.
For A: Dull *For Y:* Poor *For C:* No

Manhattan Merry-Go-Round (Carrillo, Dvorak, Phil Regan) (Republic) Lively, far-fetched farce, combined with assorted "acts" of swing bands and a dash of opera. Genial racketeer-loan-shark and strong arm henchmen take over operation of recording studio and cause various complications. Hilarious exaggeration, hardly harmful.
For A: Fair of kind *For Y:* Probably amusing *For C:* Doubtful

Marihuana (Unknown cast) (Roadshow Films, Inc.) Cheap thriller, cheaply produced, paraded as education. Crudely told and acted story of innocent heroine and young friends—soft drinks, liquor, marihuana, illegitimate baby, final reform, etc. Sensational lobby publicity now needed for 1936 picture.
For A: Trash *For Y and C:* No

Night Club Scandal (John Barrymore, Lynne Overman) (Para.) To start, clever club man kills faithless wife and frames lover. Clever newspaperman—expertly comic role by Overman—follows clues and solves all. Deft mixture of fun and suspense to the end.
For A: Good of kind *For Y:* Mature *For C:* No

Paid to Dance (Don Terry, Jacqueline Wells) (Univ.) Sensational expose of dance-hall racket, cheapened by over-emphasis on murder and violence. Shows girls bought and sold, held in virtual slavery by employers, until racket smashed by stalwart government agent in climax exposing and disposing of big boss of ring.
For A: Hardly *For Y and C:* No

Penitentiary (Walter Connolly, John Howard) (Columbia) Innocent hero—street girl—night club—insult—manslaughter—prison. Then extended and convincing portrayal of grim prison life. Notable role by Connolly as warden. Otherwise a depressing jumble of weak story, dull romance and dramatic falsities.
For A: Feeble *For Y and C:* No

Portia on Trial (Frieda Inescort, Walter Abel) (Republic) Well-acted and produced, but sordid, unpleasant, unconvincing melodrama a la "Madame X," with betrayal and murder chief ingredients. Only the excellent performances of Inescort and Abel give it any semblance of reality. They deserve better.
For A: Hardly *For Y and C:* Certainly not

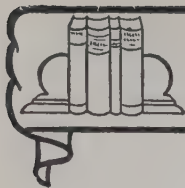
She's Got Everything (Ann Sothorn, Gene Raymond) (RKO) Efforts of heroine's creditors to marry her off to rich husband provide slight, uneven comedy of romantic complications. Slow-moving, uninspired dialog, and not enough story for assorted comedians in cast. Antics of Broderick and Victor Moore amusing.
For A: Only fair *For Y:* Rather amusing *For C:* Little interest

Some Blondes Are Dangerous (Noah Beery, Jr., Nan Grey) (Univ.) Commonplace film about pugilist hero, all brawn, no brain, who falls for and marries brazen, cheating chorus girl. Finally awaking to her double dealing he turns again to decent, patiently waiting little heroine. Endless shots of ring fighting.
For A: Poor *For Y:* No value *For C:* No

She Married an Artist (John Boles, Luli Deste) (Columbia) Light, breezy mature farce about stormy marriage beset by crazy misunderstandings and situations—complicated by husband's pretty model—leading to separation. But blustery old housekeeper engineers reconciliation and happy ending.
For A: Fair of kind *For Y:* Doubtful value *For C:* No

Spy Ring (Wm. Hall, Jane Wymann) (Univ.) Inventor of silly "improvement" to army rapid-fire gun is killed by blonde spy, his pal to carry on work. Polo and romance absorb hero for several reels, till spy theme is resumed for climax.
For A: Mediocre *For Y:* Perhaps *For C:* Hardly

(Continued on page 38)



NEW BOOKS



The Way of Adult Education. By Earl F. Zeigler, Philadelphia, Westminster Press, 1938. 320 p. \$1.25. Printed for the Leadership Training Publishing Association for Leadership Education Course No. 212.

The church's present day opportunity in adult education is presented on the background of the current popular adult education movement in this country, now entering its second decade. The issues involved in making adult education vital and effective as guidance in living, rather than merely as cultural enrichment, are presented. Will adults respond to learning situations? What are the adult "laws of learning?" What procedures work with adults? What objectives shall prevail? How deal with adult inertia and prejudice? How test the effectiveness of the program? Questions like these imply the practical character of the treatment.

The church educates adults through three types of relationships: the study group, the congregation, and personal counseling. The study group should be small enough for general informal participation, should provide for grouping around special interests, and should involve an intimate Christian fellowship. No one routine of courses such as Uniform lessons provides the flexibility and adaptation to current local interests needed. However, exclusive use of free electives may be fragmentary or poorly balanced. The Learning for Life program (Bulletin 410, International Council of Religious Education) is suggested as a guided and systematic curriculum to be used alternately with or as a substitute for Uniform Lessons. Carefully directed discussion, varied occasionally by other methods, is the recommended procedure.

Adult education through life in the congregation includes public worship, the sermon, women's and men's organizations, committees, boards of officers, and forums. Each of these forms of congregational life can be so conducted as to have educational value. The sermon, for example, should not only be heard. It should be discussed in informal sessions; it should be planned as a cooperative project; it should be the expression not merely of an individual but of a congregational mind and fellowship. Committee and board meetings have value not only in their reports or official actions but in their processes, if these are conducted with educational purpose.

Personal counseling is of growing importance as life becomes increasingly complex, Christians face frustration and conflict, and maintenance of mental health becomes a major function of religious experience. Procedures in counseling are suggested.

Major areas of concern for the church in adult education are dealt with through

The Board of Editors calls special attention to the review of the new book, THE WAY OF ADULT EDUCATION. This is a welcome newcomer. There have been many recent books in the general field of adult education, but not many on the religious education of adults.

valuable chapters on: "The Use of the Bible," "Inner Religious Experience," "Home Making and Parenthood," "Social Action," "Churchmanship," and "Educating the Educators."

The treatment of each chapter is enriched by substantial quotations from well chosen sources. Thus much valuable material from the Adult Education volume of the International Curriculum Guide, now out of print, is preserved and given a wider circulation. A glimpse into the minds of such general adult education authorities as L. D. Jacks, E. C. Lindeman, and John Studebaker is likewise provided.

The volume is equipped as a leadership education text by valuable study and teaching aids at the close of each chapter. These include a "Retrospect," "References for Further Reading," and a "Guide for individual and Group Learning." This consists of well classified and carefully formulated questions for restudy of the chapter and for evaluation of the reader's own learning experience, and of suggested activities for further learning.

The comprehensiveness of its treatment of adult education in the church limits the value of the text for its specific leadership education function in one respect. It gives quite inadequate treatment to detailed procedure or method with adult groups. Guidance as to discussion procedures is very general.

Another limitation in fulfilling its specific leadership education function is the lack of a thorough treatment of the educational significance of adult participation in social action. The "problem aspects" of social action rather than the educational aspects are stressed.

Space which might have been given to these matters is used for general treatment of the church's program as a whole, which gets into the field of courses for which other texts are in preparation.

While somewhat limiting its value as a text for a particular course, this general comprehensiveness of treatment enhances the value of the book for general reading. So, Mr. Adult Educator in the church, if you can read only one book this year, this is the book!

—H. C. M.

I, Yahweh. By Robert Munson Grey. Chicago, Willett, Clark, 1937. 352 p. \$2.50.

A daring interpretation of Jewish-Christian history in the form of the autobiography of the Jewish God Yahweh (Jehovah). Human experience is assumed to be the educator and developer of Yahweh, whose character changes and unfolds as history proceeds.

A high point is Yahweh's dealings with "the Galilean," who seems to be quite beyond Yahweh's ethical and spiritual comprehension. Though he confesses "I became a Christian" the events which follow involve many a compromise and infidelity to the ideals of the Galilean.

The principal episodes of Christian history are caricatured to indicate their effect upon Yahweh. The participation of religious leaders in the World War is vividly presented as Yahweh admits "I was sore put to it in those days to fulfill my military engagements, with so many nations at war and all depending on me for encouragement and succor."

The author's keen and merciless satire reaches its climax in describing Yahweh's vain quest for a modern social prophet among such leaders as Billy Sunday, Aimie Semple McPherson, the Oxford Groupers, and many who call themselves Christians.

The story closes with this note of impending doom:

"The time is at hand when I shall bring the great day of Yahweh the Mighty over all the earth; a day of war and destruction such as hath not been, and a night of darkness and fear through which only the strongest shall come.

"I, Yahweh, shall do this thing against which the ages have prepared me. . . . And if perchance there be One mightier than I to thrust me down to the pit, I shall have had my day.

"And I shall carry the harvest of the nations with me."

—H. C. M.

The Choice Before Us. By E. Stanely Jones. New York, Abingdon, 1937. 235 p. \$1.50.

An able homiletic and inspirational interpretation of the Kingdom of God in the light of the present world situation. Four contending philosophies of life and the social order are expounded: Communism, Naziism, Fascism, and Christianity or the Kingdom of God.

Naziism and Fascism are found to be antithetical to the Kingdom of God at every point of comparison except one—the totalitarian ideal. It is the failure of historic Christianity to apply its universal spiritual totalitarian ideal of the "Reign of God" that has rendered it inadequate to the world's needs and left the way open for the narrow and false totalitarianism of "blood and soil" (Naziism) or of nation (Fascism). These systems are the last stand of capitalism in its defeatist phases.

Communism has several things in common with the Kingdom of God but also sharp contrasts. Only the democratic pattern of social and economic life is consistent with the Kingdom of God.

History is moving inevitably toward conflict to the death among these philosophies. Humanity must soon make the momentous choice. Only the choice of the Kingdom of God and unprecedented loyalty to its ideals in the reconstruction of social, economic, and international life can prevent colossal catastrophe.

—H. C. M.

Religion in Transition. Edited by Vergilius Ferm. New York, Macmillan, 1937. 266 p. \$2.75.

The story of religion in transition is told through autobiographies of the thought life of six religious leaders of today. Religious educators will welcome this volume because it includes life stories of three leading religious psychologists in America: George A. Coe, James H. Leuba and Edwin D. Starbuck.

The Validity of Religious Experience. By Albert C. Knudson. New York, Abingdon, 1937. 237 p. \$2.00.

The validity of religious experience is substantiated on the grounds of psychological data. "Religious faith has no reason to be apologetic in the presence of the other types of faith. It seeks to live harmoniously with them; but it no mendicant, intellectually or otherwise. It stands on its own feet. It verifies itself, and it verifies itself most completely in its highest form."

Personal Religious Beliefs. By W. A. Harper. Boston, Christopher, 1937. 121 p. \$1.50.

A series of twelve fifteen-minute radio talks on personal Christian beliefs. Subjects include God, Jesus, the Holy Spirit, Man, Salvation, Immortality, the Bible, the Church, and others. The viewpoint is constructively modern, inquiring and yet positive. The spirit is conciliatory, free from dogmatism, friendly and personal.

How to Share Your Spiritual Discoveries. By Donald W. Carruthers. Author, State College, Pennsylvania, 1937. 64 p. 40 cents.

The sub-title of this little pamphlet is Laboratory Technique in Christian Witness. It gives brief suggestions on how to win others to the Christian way of life, based on New Testament studies and educational and psychological principles.

The Christian Use of Money. By Irwin G. Paulsen. New York, Methodist Book Concern, 1937. 64 p. 25 cents.

A study unit reprinted in revised form

from the author's earlier text, *It Is to Share*. Suggestions for worship have been added, the list of source materials revised, and new material has been added to the Appendix.

Christian Faith and the Science of Today. By J. H. Morrison. Nashville, Cokesbury, 1937. 228 p. \$2.00.

A revealing interpretation of both the startling achievements and the self-recognized limitations of modern scientific investigation, indicating that beyond science is a vast realm of mystery in which Christian faith is the most legitimate and successful interpreter and guide.

The Message and Decisions of Oxford on Church, Community and State. Chicago, Willett, Clark, 1937. 88 p. 25 cents; ten or more copies, 20 cents each.

This booklet contains the basic materials developed at the Oxford World Conference on Church, Community, and State, which include the Message to the Christian Churches and the reports of the five sections.

Official Reports of the Oxford Conference. These Reports Taken from the Oxford Conference, Official Report, by J. H. Oldham, Chicago, Willett Clark & Co., 1937. 171 p. 25 cents.

A pocket-size edition of the Oxford Message and Reports. Same as the above, except in size.

The City Challenges the Church. New York, Home Missions Council and Council of Women for Home Missions, 1937. 91 p. 55 cents.

Addresses made at the 1937 Interdenominational Conference on the City Church. The conference was held under the auspices of the Committee on City and New Americans of the Home Missions Councils.

Evangelism for Our Day, reporting the Council on Evangelism. East Northfield, Massachusetts, The Northfield Schools, 1937. 88 p. 50 cents.

Abstracts of addresses and brief reports of sectional meetings of the Northfield Conference on Evangelism for Our Day.

Hollywood's Movie Commandments. By Olga J. Martin. New York, H. W.

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Wilson, 1937. 301 p. \$2.75.

Gives the history of the censorship of movies from early stages to the final culmination in the Motion Picture Code. This Code and its application to scenarios is described in detail.

Books Received

THE ART AND SCIENCE OF MARRIAGE, by Esther B. Tietz and Charles K. Weichert. McGraw-Hill. \$2.50.

BARD, the Story of Franklin H. Patterson, by Herman H. and Eda R. Patterson. Revell. \$1.50.

CAPITALIZING INTELLIGENCE, edited by Warren C. Seyfert. Committee on Publications, Harvard Graduate School of Education. 75 cents, paper.

CHILDREN AND THE CHANGING WORLD, by Edna M. Baxter. Methodist Book Concern. 25 cents.

THE DISCIPLES AND RELIGIOUS EDUCATION, edited by William C. Bower and Roy G. Ross. Bethany. \$1.25.

THE GIRL RESERVE MOVEMENT OF THE Y.W.C.A., by Catherine S. Vance. Bureau of Publications, Teachers College, Columbia University. \$1.85.

HIGH-SCHOOL STUDENTS TALK IT OVER, by I. Keith Tyler. Ohio State University. 25 cents.

LEADERSHIP IN THE NEW AGE, by F. E. Wolf. Tuttle Publishing Company. \$2.50.

MUKASA THE BOLD, by C. E. Roberts. Friendship. 60 cents.

THE PENDULUM SWINGS BACK, by Marvin M. Black. Cokesbury. \$2.00.

PLAY THE GAME, by Francis John Hayden. Revell. \$1.50.

SENIORS IN THE SUNDAY SCHOOL, by Jesse L. Murrell. Methodist Book Concern. 25 cents.

THOUGHTS OF GOD, for Boys and Girls. Connecticut Council of Churches and Religious Education. 10 cents each, 7 cents each for ten or more copies.

THE WAR AGAINST GOD, by Sidney Dark and R. S. Essex. Abingdon. \$2.00.

THE WONDERFUL WONDERS OF ONE-TWO-THREE, by David Eugene Smith. McFarlane, Warde, McFarlane. \$1.00.

YOUTH'S RETURN TO FAITH, by Norman W. Cox. Judson, \$1.50.

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Current Film Estimates

(Continued from page 35)

Thrill of a Lifetime (Betty Grable, Leif Erikson) (Para) Airy and lively musical with youthful cast engaging in song, dance and romance. Slight plot, concerning hero's efforts to sell play portraying life at his camp, serves as a basis for specialty and ensemble acts. Some amusing bits.

For A: Mostly inane
For Y: Fair *For C:* Perhaps

Troop Ship (Leslie Banks, Flora Robson) (U.A.) Life of British Tommy, on board troop ship vividly and humanly portrayed, with its ups and downs, glowing hopes and poignant disappointments. Ample comedy in contrasting characters living under rigid discipline, for "King and Country."

For A: Novel
For Y: Good of kind *For C:* Hardly

Viennese Nightingale (Martha Eggerth, Leo Slazak) (German with English titles) (Casino Films) Charming heroine, obsessed with stage ambition, climbs from laundry girl to prima donna through amusing, distressing and very human adventures. Well-made little plot, splendidly sung and acted. Notable good sound.

For A: Very good of kind
For Y: Perhaps *For C:* No

Wise Girl (Miriam Hopkins, Ray Milland) (RKO) Decidedly original whimsical comedy suffers from too much inconsistency, burlesque and silliness. Rich heroine rescues two little orphan girls held by the half-cracked artist hero in a phony Greenwich Village. Unique but uneven interest.

For A: Novel
For Y: Fairly good *For C:* No

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Senior and Young People's Departments

(Continued from page 33)

his life will lose it, and whosoever will lose his life for my sake shall find life eternal.¹²

SILENCE: While group, with heads bowed continue to meditate on the words of Jesus, the pianist may play very softly "Jesus, I My Cross Have Taken" Tune—*Ellesdie*

PRAYER: By a teacher or older youth—a petition for greater zeal in learning the true significance of the cross and for strength to keep life free from selfishness.

HYMN: "In the Cross of Christ I Glory"

READING: (By a boy) Matt. 26:1-4; 27:1, 2, 22, 23, 24, 35-43; 28:1-8; 16-20

LEADER'S MESSAGE:

"He is not here" said the Voice of Truth to the eager disciples as they came breathlessly to the tomb where the body of Jesus had been laid after he was taken from the cross on the hill of the skull just outside the city of Jerusalem. The Voice may well have used the thought that was in the mind of Jesus on the occasion that Peter tried to dissuade him from being loyal to his life purpose, and Jesus addressed him, saying "You think the thoughts of man, not the thoughts of God." The disciples were expecting to find the very pinnacle and essence of faith, good will, forgiveness, long-suffering, even love, imprisoned in a cleft in a rock. How can a boulder imprison an immortal spirit? Suffering love lives on, so "Jesus lives as on that bright Easter morn."

Jesus so filled his life with the power and the spirit of love that it raised him above the things of earth, even a tomb. He dwelt higher than the thoughts of man. His dreams of a Kingdom of Love became real in him and carried him into the future forever. We come upon Jesus and his dreams of a warless world when we labor for a warless world; in our meditation upon the brotherhood of man as taught by Jesus, we are caught in the joyous fellowship of all mankind which makes us children of one Father God. No mortal dream of perfect love comes to our minds without a vision of the perfect brotherhood envisaged in his prayer, "Thy kingdom come, thy will be done on earth as in the perfect realms of goodness." That prayer is yet unanswered, but hope and faith grow as we walk the way Jesus told his disciples to go, "Take up your cross," serve with loving kindness and you will find life that never ends.

HYMN: "Jesus, I My Cross Have Taken"

CLOSING PRAYER: (By leader)

ADDITIONAL MATERIALS FOR USE OF LEADERS³

Readings: "The Lights Along the Ages," by William George Tarrant. "Lift Up, Lift Up Your Voices." Arranged from poem by John M. Neale. "He Still Lives," by Edward Thompson. "I Sat to All Men Far and Near," by George F. P. von Hardenburg.

Hymns: "When I Survey the Wondrous Cross," "O Joyous Easter Morning," "Welcome, Happy Morning," "All Hail the Power of Jesus Name," "Christ the Lord Is Risen Today."

² Selected passages from Bible. A large picture of "Jesus Teaching" by Reid, or "Christ and the Rich Young Man" by Hofmann, or other picture showing Jesus teaching, may be placed in front and as leader begins to read the picture may be unveiled by simply removing a cloth or paper cover. Leader should read slowly, pausing briefly between each sentence to allow meditation.

³ These materials may be found in the *New Hymnal for American Youth* and the *Church School Hymnal for Youth*.

Their Easter

(Continued from page 21)

of the four dramatic episodes prepared on previous Sundays. This is not a performance for an audience; it is a picture of other children who have known great experiences, and through them have found a more abundant life. Various classes might take the responsibility for the dramatizations to be presented Easter morning to the entire group.

The stories are from both the Old and the New Testaments. Each one deals with either a boy or girl who lived long ago, and who had great adventures. These experiences may become real to our imaginative children; their horizons may be widened, and they may partake of a more abundant understanding of Easter as they retell in dramatic form these stories of old.

The first picture may use a number of boys as soldiers and attendants. The other three may be done in dialogue style, which makes it less difficult in preparation. Boys and girls of this age are dramatizing stories at school; they can arrange such conversations as these with a minimum amount of guidance from the teacher. If desired, more elaborate dramatizations could easily be arranged. The story of Naaman's wife and the Little Maid, for example, might include three or four scenes and use both boys and girls.

Thus without going to either extreme, the commercial or the ultra-sentimental, we have helped children create for themselves pictures of the spirit of Easter. Thus we share in laying a foundation for the understanding of that love which gives life—that we too may live.

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(Continued from page 19)

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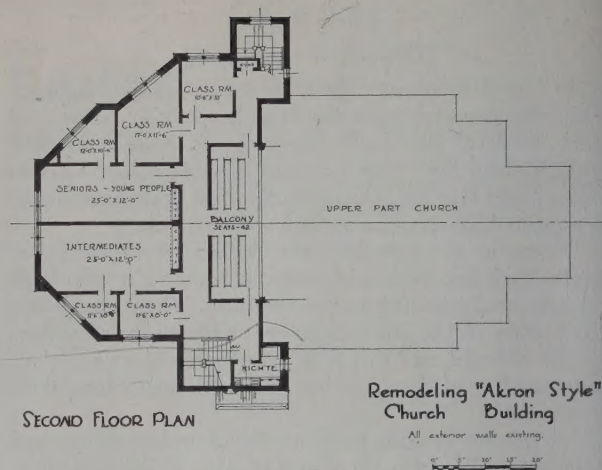
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(Continued from page 20)

The two-story building. Churches that have a large lecture room, or "vestry," beneath the main sanctuary, would do well to divide this room with partitions into several separate rooms whose size will be adjusted to need. It will be found in most cases that one half the space will usually be adequate for church suppers and other large groups. For banquets, the smaller rooms, too, may be used with certain groups seated together within the room. In some cases one-half of the ground floor space may be used for the assembly hall, with stage and kitchen, and the other half divided into departmental and class rooms. Partitions of solid construction should be used rather than folding doors or other movable contraptions. The continuous regular work made possible in these rooms is of far greater importance than the unusual occasion when it is necessary to "throw the whole room together."

The Akron type of Sunday school building. Preferably in buildings of this type with a gallery around a great open space, the entire inner construction, except load-bearing structural members, should be cleared out and two or three floors of level construction erected across the entire space. Rooms for religious educational and social activities may then be arranged with solid partitions. Very successful improvement projects have been found possible in several Akron type buildings. Questions may be raised about the disadvantage of using artificial light in parts of the lower floor. Where



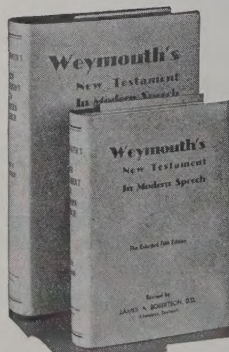
clear glass is substituted for colored glass, the available daylight will be greatly increased. No remodeled building can be as good as a new structure, but the usefulness of many buildings may be multiplied many fold.

The high "Sunday school room." Many churches have rooms constructed as a wing to the main sanctuary with ceilings of great height. The usefulness of this space, all of which must, at any rate, be heated and maintained, can greatly be increased by constructing a floor across the space. Ceiling heights of nine or even eight feet will be adequate for class or small department rooms.

Miscellaneous suggestions. Many improvements may be made in most old buildings in the heating, lighting and ventilating equipment. "Art" glass windows should be substituted by clear glass in the church school sections, or perhaps glass which has touches of colored symbolism or representations of flowers and other objects of interest to child life. Supply closets may be constructed; old floors may be covered with attractive composition materials; blackboards may be constructed, and literally dozens of other improvements made.

Often we are asked what can be done about *basements*. "May basements be excavated under buildings or old unused basements renovated?" Generally it is very expensive to construct a basement under existing buildings. The walls do not go down far enough and expensive underpinning must be constructed under the walls, or ugly retaining walls built. Posts are likely to be necessary to support the floor above unless one goes to the expense of steel beams. After all is done, it will usually be found that the results are unsatisfactory and the money expended had better be conserved for more pleasing additions above-ground.

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